

Yoga

FOR ALL





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# YOGA FOR ALL

By  
*Swami Sarvadanand*



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## THE HISTORY OF THE PROVINCE OF BENGAL

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## THE HISTORY OF THE PROVINCE OF BENGAL

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## THE HISTORY OF THE PROVINCE OF BENGAL

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## THE HISTORY OF THE PROVINCE OF BENGAL

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## FOREWORD

In this modern age of make-believe and scepticism, when matters of the deepest significance to life and its aim, and of vital importance to the future good of the race are being dealt with superficially, with a most shallow outlook, most minds have become morbidly sensitive. They have begun to take a gloomy view of life, and amidst universal unrest feeling frail and foiled have become fidgety, high-strung and hysterical. In an atmosphere of dissidence and discord they seek for calm and quiescence, peace and poise, orderliness and harmony, happiness and bliss, but having adopted a course that leads the other way round, far from attaining any of these blissful states, they find themselves lost in a state of delirium, fretting and fuming and full of fear and frustration.

All seek for restfulness, concord, tranquillity, and peace of mind, but the avenues of knowledge, the sense organs being turned outwards all fish for them in the outer world which is certainly not the right place to look for them. Their seat is in the heart, theirs as well as that of life, light, power, wisdom, courage, beauty, blissfulness and all the good and glorious things of life. They are the attributes of the soul, and the heart is the seat of the soul. We have to look within for these, have to be SOUL MINDED, but misguided—folk, we seem to have no faith in the powers and potentialities of the SOUL. Most of us are ignorant; others are too materialistically minded, too science-ridden, too sophisticated, too sceptical, too much of free thinkers to indulge in thoughts even of realities that do not belong to this material world. They look for a leading light in the outer world that would offer them these on a platter. They forget that they have already these in full measure. They have only to be taught how to help themselves to these.



This book is a modest attempt at leading the way for much too worldly people, through practical devices to attain a unique success in life and the ultimate goal of Supreme Union. It is a simple clear exposition of the highlights of Yoga, the panacea of all ills. It is an authentic version of the fundamental principles of Yoga, an easy rendering thereof, laying down no dry-as-dust rules to follow up, prescribing no meaningless ritual to adopt, no rigorous self discipline to observe, not even a semblance of self-torture to undergo, inflicting no hard impracticable lines of practice to go through, no nauseating defying of any personalities. It is based on a great *Sanyasin's* original experiments on SELF, more or less of a theosophic nature, free from bias towards any particular religion, consisting mainly in diving into the depths of one's own inner consciousness, arriving at certain tangible conclusions, from first hand knowledge and experience which cannot fail to carry conviction to all.

Such conclusions of the late Swami Sarvada Anand's Yogic-cum-scientific researches, adapted to suit all tastes, and made easily practicable for both sexes, for old and young alike are embodied in this book. The new technique employed, the Cosmos Technique, an innovation far from making Yoga theory and practice dogmatic and rigidly conventional has rendered the subject practical, realistic, and directed to an easy attainment of the goal, through superior Spiritual insight and a practical knowledge of Ultimate Reality, gained by intuition, by arresting the inflow of the perennial Rhythmical Divine Life Stream, and concentration of the mind on, and absorption in, the Divine Essence, which leads through ecstasy to the Revealing Vision.

The Yogic devices revealed in this book are calculated to help the lay-reader recognise his or her innate powers and



learn to utilise them in building up character, and getting the feel of something within, which is an actuality of unlimited potential, and through it discover the true significance of life, and thereby enrich his or her existence, and attain physical, intellectual, moral, material and Spiritual upliftment.

The treatment is scientific. The aspirant to perfection in Yoga need not renounce the world, or its multifarious activities. Yoga does not interfere with anybody's real religious endeavour, selfless social, honest economic and pure political pursuits. In the first three sections of the book are presented discoveries made by some of the greatest Rishies of India, and truths established by Yogic-cum-scientific research. These have to be assimilated and translated into action in the daily routine of an aspirant's life. In the last two sections are embodied easy, psychologically sound devices for practical work by the aspirant. These devices are graded. They are to be practised and perfected by slow stages. One has to select one out of the Inner culture devices in section IV, and one or more out of the Asanas in section V, to go with each Aphorism or Truth selected out of the first three sections, sought to be assimilated, and follow this combination up to perfection, before passing on to the next combination, which is to be treated likewise.

The idea is that one's system should be so developed as to have in it a vast reservoir of vital force, beauty and bliss, so much so that he or she is actually oozing energy, charm and high spirits. To this end one has to be very particular about one's diet. A correct diet is the first essential of a healthy successful life. Brief instructions as to the nature of a correct diet which may vary with climatic conditions and personal or religious prejudices are being given in the opening part of section V. Yoga trains one to keep regular



habits, observe regular hours for personal hygiene, for exercise, for meals, for sleep, in fact, for everything one does. One has to be trained to practise moderation in what one consumes. One has to make sure of a free circulation of blood, and hormones, through Pranayama and the Asanas in section V, adequate supplies of food, oxygen, and mineral salts to all the body cells, and proper elimination of toxins which if allowed to accumulate would poison the system, causing disease and premature death. One has to practise relaxation (Shavasana) at the least sign of fatigue. One has to avoid muscular or nervous tension which is caused by over exertion, no less than by listlessness and sloth. One must take active interest in what is going on around one, doing something constructive, even original in rendering selfless service to others, and doing public welfare work. One should make it a hobby to render selfless service to mankind. It has to be borne in mind that worry is more killing than even cancer or T.B. It is the worst enemy of mankind. It gives rise to fear, frustration, and despondency which land even the perfectly healthy into their graves long before their time. So why worry.

The Yogic Asanas in section V are intended to provide to the aspirant the maximum vital index in the minimum time. They lead to a harmonious development of body and mind, keeping the spinal column youthfully elastic, and all the vital organs including the nervous system in excellent form. They should, however, be practised only after a thorough body check-up by one's family physician and under expert guidance. Those suffering from any heart trouble, blood pressure or any other similar complication must avoid these.

At the outset the reader has to be introduced to a few of the fundamental elements of Yoga theory, which are vital to the study of this vast subject, and which would be



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a great help to the reader, if and when, before and after the day's work, he or she finds time and feels inclined to dive into the depths of his or her own inner consciousness. These have been probed by some of the greatest Rishis of India. Their discoveries are based on VEDANTA, a system of pure, pantheistic philosophy. These are of abiding interest to all *Sanyasins*, and as such deserve to be carefully studied by all aspirants. One has got to know where one is going before one starts on actual practice. Two of these conclusions adapted for the use of the common man for easy assimilation are being reproduced hereunder as "Soul and Modern Science," and "Search for Happiness." Other similar truths adapted likewise are interspersed in the book.

These should be treated as directed under each.

Standing instructions for practical work are supplied. These should be studied minutely and followed up with care. As the young student proceeds in his practice he or she should attempt to subdue temptation. In this formative period of his or her life he or she is developing good or evil instincts as a step to building up his or her character as a back-ground to his or her personality. As he or she grows older with his or her mature experience, he or she will be less wayward. Self-discipline will then be easier, and it will not be so hard to avoid temptations. Let us first come to the first truth referred to above, an old discovery that is being presented in a new light. All that the student is called upon to do about it is to study it, not from a religious but from a purely scientific point of view and to assimilate it, seeking to re-establish the same through introspection.

## SOUL AND MODERN SCIENCE

"Time has no end—it is interminable; and space has no



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bounds—it is boundless. Also SPIRIT which is purity itself is INFINITE. It is eternal; omnipresent and all-pervading. It is here, there and everywhere in boundless space for endless time. SPIRIT is the emblem of beauty, virtue, courage. It is all-powerful, all-seeing, all-knowing, all-wise. It is the essence of Light, Life and Energy. In Yogic parlance this undifferentiated Spirit is known as the Universal Soul. If the Universal Soul be compared to an infinite ocean, such drops of it as somehow come to be confined within the body or mind prison-house, will, then be known as Individual souls.

The subtlest Spirit that permeates infinite space is somehow transformed into the finest form of Matter known as the Undifferentiated Mind which is universal. Mind, thus, is Spirit manifesting itself as matter in its finest form. Undifferentiated Mind is suspended in the infinite ocean of the Universal Soul much as the particles of vapour are suspended in thin air. Minute particles of Universal Mind somehow come to be attached to the Individual souls. They are then known as Individual Minds.

“Just as particles of vapour are further condensed into cloud, rain and hail-stone, particles of Universal Mind are further condensed into particles of the ether, which vibrate in a certain way to produce electricity, of which all matter, whether gross or fine is composed. The ether, thus, is Spirit manifesting itself as matter in all its varied aspects.

“Gross matter made up of electricity is so dexterously moulded by some Mysterious POWER, unknown to physical science, as to produce an engine of highly intricate and extremely delicate workmanship. This mysterious, so remarkably ingenious Maker, the Fountain-head of all Life and Light and Energy, the Supreme Soul, the Absolute, the Aim-all and End-all of world's religious endeavour, sparks of Whose Divine Effulgence have begun to show themselves



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on the distant horizon, and are visible even to the votaries of Physical Science, in spite of their agnosticism is the Ultimate Goal which we all are to attain through Yoga practice, or otherwise through an endless grind of births and rebirths. He has set up a wonderful factory, every brick of which is alive and kicking. It is in this wonderful factory that the individual mind is installed, and the individual soul comes to reside in a sub-spiritual centre, to make sure of adequate supplies of consciousness, light and energy, to the body engine and the mind mechanism.

"The Individual Mind working on its own quota of these supplies yields results, sometimes with powerful effect. If through the influence of the Individual soul, or by accident, it could contact the Universal Mind, and tap its far higher resources, developing extra sensory perception, it would add immensely to its own power potential. It would thus be enabled, among other things, to carry on thought transference through Telepathy, and develop Telaesthesia, which in plain English is seeing things hidden from view at long distances. Above all, it would be possessed of great powers of intuition and divination.

"Dr. Otsy, the Director of the Psychology Institute of Paris, Dr. Rhine, the Director of Para-psychology laboratory of the Carolina University, and other eminent scientists have established some of these facts by scientific research. Recently, experiments were conducted on a large scale, for one, on a certain good subject, Mme Morel, who was given the scarf of a long lost old man who had left no clue about his whereabouts. She went into a trance, and located his dead body in a forest some three hundred miles away. Simple elementary devices of how to perfect such extra sensory perception are being presented in section IV of this book.

"The Individual Soul is almost asleep, in a state of ennui. It does not bother to contact the Universal Soul.



Even so, it keeps us alive and kicking, and brings us inner peace, harmony, happiness, beauty, courage, light of knowledge, wisdom, virtue, and so many other good and noble things of life. If it could be awakened and made to contact the Universal Soul, and tap its infinite resources, one wonders what miracles would not one be enabled to perform. The primary objective of Yoga practice, however, is not to wield miraculous powers or perform jugglers' tricks of levitation, fire-walking, fire-eating and the like, but to awaken the Individual soul to conscious activity, so that it should contact the Universal Soul, and through it the Supreme Soul, and by slow stages attain Supreme Union, a blissful state, wherein the individual soul melts into the Supreme Soul, and becomes one with it, much as a hail-stone melts in the ocean and becomes one with it. The Individual Soul, thus, comes into its own again, having started from the Absolute, and going back into the Absolute once more."

### SEARCH FOR HAPPINESS

Even saints and sages search for happiness. Only they make sure that happiness that comes along is real happiness, that has no sensual strings attached to it, no sting in the tail, that leaves a bitter taste in the palate. Such happiness comes from living in harmony with the Universe, which does not necessarily mean being in harmony with Society, for Society itself may be in conflict with the Universe. It consists in being in harmony with Nature, with the soul of Nature, the Atman, the Universal Soul, the Brahman, the Creator of the Universe, the ABSOLUTE.

Some seek happiness through the doorway of the senses. They revel in transitory sensual pleasures. Even as a child seeks to amuse itself with toys, they find pleasure in dabbling in the trivialities of the earth. Even as a wayward youth



relishes making love to someone's external charm, they choose to cling to the external charm of the artificialities of life. Even as a grown-up businessman gloats over all sorts of shady transactions that help him make his pile, and acquire a high social status in life, they sneak through life's adventure in a complaisant mood, without seeking to develop any sense of real values, that bring real happiness. Even as one advanced in years and afraid of his approaching end revels in seeking to placate the powers-that-be by feeding professional beggars who pose as the sole monopolists of happiness, peace and goodwill both here and hereafter, they begin to make an extra show of their piety and generosity, which brings them no real happiness.

There are others who are a bit wiser folk. They seek happiness in a scientific analysis of the visible world. They make it their hobby to add to the working knowledge of the world. If their discoveries *make* them happy, they fail to *keep* them so. They perform their duties of life whole-heartedly and to their entire satisfaction, but when in spite of all their efforts, they sometimes fail, as all are apt to, for all things are governed by the Law of Karma, frustration sets in, which brings misery and despair in its train, and off goes their happiness.

There are yet others, who are, perhaps, the wisest of the lot. They do their duty in the right spirit, carry on their allotted function dispassionately, without attachment, without a pecuniary selfish motive, without seeking to make a name for themselves, but in a spirit of selfless service of mankind. This absence of temptation or lack of fear of the fires of hell does not make them move half heartedly in action. They put their whole heart into it, working in a sportsmanlike spirit, playing the game, as they say. They have no eye to whether they win or lose. To play for a reward is no cricket. It is a mercenary game, a servitor's job. One should do one's



duty for duty's sake. It is thus and only thus that one can do the maximum good in the minimum time, and attain real happiness.

To set oneself on the path of peace, progress and real happiness that leads to one's Spiritual emancipation, and for that matter set others as well on that path, is the highest good that one can achieve in life, and the greatest source of real happiness. As a step to tapping this source one has to cultivate toleration, loving kindness, fellow-feeling, benevolence, gentility, altruism, and generosity. Great stress should be laid on practising these in life. We say *practising*, not merely *preaching*, as most of our mentors are only too apt to do. Some of them, in spite of their profound learning, or perhaps because of it, are only too free with their quotations, but too parsimonious in their use in practical life. So much so that even in search of peace they are carrying on war of words as to the literal significance of the theories that they or others before them have advanced, rather than translate those theories into practice. As Goldsmith sums up and as the ancient sages of India have so often said before we must not forget that one can preach a better sermon with one's life than with one's lips.

Let those who bear goodwill to others, and in real earnest seek to lead them along the path that helps attain Supreme Union, rather than go around sermonising, train folk how to contact the dynamic force, their soul, through concentration. It is this very force, the soul, that is the well-spring of real happiness within us. If we cultivate the habit of introspection, by and by we can learn to focus on the soul. The Late Swami Sarvada Anand devised a system of Visual Aids to train the mind to focus on external object at first with the external eye, and by and by with the mind's eye, without the aid of the external eye. With the image of the object inscribed on the mind, one does not need to use one's power



of sensory perception. The image is already there ready perceived. One begins to contemplate on it. Let us take the case of the illustration presented as Prajna. The face represents the individual soul. The rays stand for vibrations that keep emanating from every individual soul. Prajna is the source of happiness within us. The face in the illustration is a mere image of that source. Prajna, the soul, like the ABSOLUTE has no form. But Prajna like God may take any form one likes to see it in.

Let us for the sake of the truth we seek to illustrate suppose that Prajna has taken the form of the face in the illustration. A lovely face, isn't it? Well, Prajna is lovelier far than one can conceive. Prajna is the loveliest of the lovelies. The illustration is but a poor representation of the loveliness of Prajna, even as the faces of the loveliest persons you behold are but a poor substitute of the beauty of Prajna within them. The faces are a mere mask, and they are opaque. Only part of the soul's loveliness can percolate through them.

The face in the illustration, thus, is a mere mask. Let us concentrate on the mask. Fix your gaze on it. The gaze cannot hold it exclusively. The rays divert it. Your attention is shared by the face and the rays alike. Let it be fixed on the face exclusively, so that when you turn to the illustration and fix your gaze on it you see the face and face alone, and not at all the rays. Your first step, thus is to see the face and face alone and forget that there are any rays. Next, practise fixing your gaze on the mark on the forehead. Practise fixing your gaze on this mark alone, forgetting that there is any face or forehead.

When you can concentrate exclusively on the mark and the face becomes invisible, your power of concentration shall have been fairly well advanced. Of the outer mask you see a mere speck. Your third step is slowly practising seeing



through the mask. The speck that stands in the way of your vision of Prajna, the inner reality, will slowly melt into a blurred haze. A white pearliness of a haze will take its place. Everything will look confused and chaotic. But then it will settle down and everything will be well ordered and harmonious. Then will dawn upon you discrimination between the unreal masks of body and mind and this REALITY, the soul. When you can abstract yourself at will from the unreal masks and have a vision of this White Effulgence, the soul, you will be a Great Master yourself.

Concentration often ends in slothful stupor caused by drowsiness from ennui. This hurdle may be tided over through Pranayama. Let Prana freely flow in, in deep rhythmical breathing, and during the course of retention which must be easy without any strain on the system, let it operate on the brain and magnetise the mind inducing discrimination between the cause, the soul—the real source of life and light and energy and happiness within us—and the effect—the rays which stand for vibrations proceeding from the soul to energise the mind and the body. One has to abstract one's attention from the effect and focus it on the cause. One-pointed concentration can help one make one's life a unique success and attain Supreme Union the Ultimate Goal of life.

Before studying the illustration presented as Prajna for one-pointed concentration, the reader will please carefully grasp the following point.

### A VISUAL AID

Prajna, the individual soul, although formless, is being here personified to aid concentration. The idea is that the soul should be awakened to conscious activity, thus attaining peace, progress and a powerful personality. As you proceed practise Pranayama, so that you should cultivate mind control, which facilitates concentration.



## INTRODUCTION

Through long vistas of peace, harmony and bliss pour forth flashes of inner light. They proceed from a luminary ensconced way down within the depths of our being. They bring in their train sparks of knowledge capable of dispelling ignorance that is the main cause of man's miseries and privations. They enrich our lives with peace, power, beauty, wisdom, courage, virtue, love, success, and all the good things of life, filling our hearts with bliss. Of these boons of which the luminary is an inexhaustible reservoir one can get supplies only on the rebound. You act in a certain way to establish and maintain a direct contact with this reservoir, and the reservoir reacts in its turn to provide you with continual supplies of these boons. It is invariably a direct contact that ensures supplies. No direct contact, no supplies. The luminary is the soul. The soul never dies. The body and mind are perishable. They exist only because of the soul's being there to shed its light upon them. This light withdrawn, they die. If they establish and maintain a direct contact with the soul, all the boons in the world are their share.

\*       \*       \*

Wise men of the East have devised a way of life which enables them to establish and maintain this direct contact with the soul. This is Yoga which leads to the realisation of self, to the fusion of the individual with the cosmic soul and the Absolute.

The present work, 'Yoga for All', a simplified form of Yoga which easily leads to the attainment of self realisation is meant for the beginners of Yoga practice. As a result of experiments on self even beginners of Yoga practice have by slow easy stages developed power of intuition and have had revelations, or flashes from within. Such flashes revealed to men of light and leading are being reproduced in this work.



## YOGA FOR ALL

This book is a compendium of the principles of Yoga made easily accessible to all. It has embodied in it all the elementary essentials of this perfect science which are being presented in their simplest, most easily digestible form. The subject that was once hard and irksome, dry and uninviting, through the Cosmos technique has now been made a really delightful study, and a highly elevating pursuit.

Thanks to this new technique, Yoga is now easily intelligible. Its practice is now readily gettable. Its devices are wholesome and effortlessly workable by common man or woman regardless of his or her age, religious belief or moral, material or Spiritual calibre.

\* \* \*

The new technique devised by the sage and dubbed as the Cosmos technique is designed to serve as an infallible, though simple specific against universal discontent and scepticism prevailing in the civilised world, and its concomitants, agnosticism and demoralisation. It is calculated to wipe out all listlessness and pessimism of the East characterised by its innocent simplicity, curiosity and perplexity of a child, and spiritless stoicism, a survival of the mediaeval age, based on its conception of the frailty of human nature and the instability and futility of human existence, which the following couplet of a poet philosopher of the East so blatantly portrays.

*Na shagoonfa am, na samram,  
na darakhte saya daram,  
Dar hairat am kih dehkan  
bacheli kar kisht mara.*

(I am neither a blossom, nor a fruit, nor am I a shady tree to afford shelter to a passing wayfarer from the scorching heat of the sun. I am at a loss to understand why the Creator brought me into being).



## INTRODUCTION

3

The flashes of Inner Light, Spotlight on SELF, Sparks off a Mysterious Fire, and other numerous truths and aphorisms embodied in this book are non-controversial and authentic. They have been rendered palatable to the uninitiated, engaged in the toughest struggle for existence. The devices are unique. They are easy to imbibe and a pleasure to practise. The idea is to awaken the aspirants' innate powers with a view to his or her Spiritual awakening, without having to retire into mountain fastnesses or forest ashrams to lead the life of a recluse.

The reader starts from the scratch, in his leisure hours studies and practises the devices given in this book, and thus, slowly works his way up to the ultimate goal. This goal that has been attained by so many Indian sanyasins of all times has been sought to be attained through search in secret India by other seekers after Truth.

\* \* \*

Somerset Maugham, the famous English novelist, Dr. C. J. Jung, the celebrated psychologist, Dr. Fuchsberger, Grant Duff, Paul Brunton, Mouni, the French Sadhu, and hosts of other leading lights of the West drew their inspiration from the serenity of the soul of the renowned Indian sanyasin Shri Ramana Maharshi.

Even Oriental scholars of Yoga philosophy in earnest quest of some sound and sober technique of Yoga practice that could help them attain liberation from the miseries of life, and bring in its train supreme bliss and Spiritual integration in the perfection of which as an art the great Sanyasin was an adept, flocked to Maharshi's ashram, and were so deeply impressed by the far reaching significance of his teachings, and so attracted to him by his Spiritual magnetism, they sought to be allowed to sit at his feet and initiated as his humble disciples. Perchance through his interces-



sion they, too, might be blessed with Divine Grace and attain salvation.

\* \* \*

Maharshi did not believe in acting as a Great Master to such as sought his good offices to intercede for them with Divinity, or negotiate their wishes for them with the Powers-that-be. He believed that no one can carry another on his shoulders to Heaven. The most that a Great Master can do is to light his disciple's way to his or her destination.

\* \* \*

A sanyasin can selflessly serve the people as a guide. Even so they have to trudge the path of Yoga on their own. There is no short cut, no royal road to success in life, and certainly no go-between is needed to make it any easier by holding out the olive branch to the All Merciful Father awaiting our return to our Home of Eternal Bliss.

\* \* \*

Everyone is equipped with innate powers to make his or her own way to success. Only these powers lie latent within us. These powers belong to our inner consciousness.

If a person succeeds in awakening these powers through Yoga practice or even by accident, he or she is supposed to be a Great Master. Every person, thus, is a potential Great Master, for he or she is endowed with inner consciousness which is omnipotent, being a fragment of the Omnipotent. This inner consciousness or soul is every person's Real Great Master.

\* \* \*

This Real Master within us can resolve all doubts, calm all turbulent emotions, restore peace, tranquility, harmony and bliss to one's distracted mind. We look for this power from an external Master, whereas the real source whence this power proceeds lies pent up within our own hearts. We look without for what lies latent within us. The worldly



wise among us are tempted to act foolishly much as the musk deer does. It explores the outer wilderness in search of the source of that delightful aroma of musk that lies concealed in its own navel. We get knocked about in the outer gloom in search of a leading light, whereas within our own inner consciousness there is light enough to illumine the whole Universe with its Divine effulgence. We look for a Great Master in the outer world, whereas the real Master the greatest guide to godliness and glory is enshrined in the inner temple of our own hearts.

\* \* \*

A direct contact with this real Master within us is vital to the attainment of the serene infinitude of self realisation. Such a contact was established by ancient Rishis through rigid self discipline and a lengthy process of rites and ceremonies, fasting, austerity and self-torture. Modern sanyasins like Rama Krishna Parmahans, Vivekanand, Ramana Maharshi and other great saints' and sages perfected much easier techniques to gain the same end. Only recently the Cosmos technique was introduced by the late Swami Sarvada Anand which makes Yoga practice easier and still more inviting. These techniques lay buried in the bosoms of the sages, as a jealously guarded secret to be imparted only to such seekers after Truth as were looked upon by them as competent to practise them. The Cosmos technique being easily practicable, thanks to the late Swami's magnanimity, is now being presented to all, in this book of 'Yoga for All.' It is being offered in broad outline in the form of an easy adaptation of Yoga to suit all tastes. In Yoga expounded herein has been incorporated from all the schools of Yoga, all that is best, and most easily accessible even to the average layman.

\* \* \*

The Cosmos technique, the Swami's own innovation, is



easy to understand and easier to practise. It has been made so interesting, so highly practicable, and yet so powerfully effective that every man and woman, even youth of school or college going age may readily take to, and greatly profit by it. It has been adapted for use of the man in the street irrespective of class, creed, sex, age, lack of intellectual maturity or philosophic knowledge.

\* \* \*

Great scholars like Dr. Albert Schweitzer, a genius in Western Philosophy and scholar of Indian philosophic thought, have realised that the West is fast losing its soul. In the present writer's view it needs something like Indian Yoga, a highly scientific form of it such as 'Yoga for all,' to resurrect Europe and America as well as the Westernised people of the East who are used to a life of luxury and ease and awaken them from their moral and spiritual torpor.

\* \* \*

There is a highway commonly known as the covert causeway of Yoga philosophy and practice, which besides facilitating the path of our worldly life and making it a success, easily leads us to the journey's end—the Celestial Home of Eternal Bliss. Before it terminates at its destination, this highway branches out into a number of byways, all leading to the same goal, of enabling us to get the feel of the mighty powers lying latent within us, and awaken that gigantic dynamo of Divine energy, our soul, to conscious activity.

Each of the byways has its own distinctive features and characteristic attractions, and carries its own appeal to minds susceptible to such characteristics. Minds that have an emotional bent, or a sentimental turn—the mass mind is that type—find themselves properly conditioned to follow up the path of Bhakti Yoga, characterised by a spirit of loving devotion.



The heart is the seat of the soul, separated from God by a wall of ignorance. It is through the heart that we can approach the soul, and breaking this wall of ignorance contact God and have our inspiration from Him and all the good things of life. So as a preliminary step to our goal we must cultivate a loving heart. Let the heart be filled with the love of God, and love of God's creatures and the body and mind will automatically be purified. When love gushes out of a devotee's heart, when he has no thought other than that of his Beloved, when he is absorbed in the love of God to a point of self forgetfulness, when his faith in that love is intensified, so that he can penetrate the temple of the soul to which intellect and reason can have no access, the devotee becomes God-conscious. Such a person can attain peace and poise in inner life, and greater and yet greater success in the outer world.

\* \* \*

Some minds that are of a practical turn revel in action directed towards the attainment of moral perfection. They take the by-way of Karamyoga. This by-way affords training in the building of character, an iron will to dare in a noble cause, and skill to carry things through with clean hands in a spirit of selfless service. Karamyoga advocates action for action's sake, regardless of the absence, of a reward, work for work's sake without a selfish motive. It trains one in the art of restraining oneself, however provocative a situation. It affords skill in making the most of the present, the heartiest performance of one's nearest duty. Work without a selfish motive, in a spirit of selfless service, is worship in the truest sense of the word. If you undertake work in a spirit of selfless service, instead of being a burden, it becomes a source of joy to you. This philosophy of action appeals to the practical nature of matter-of-fact people not given to day dreaming.



Raj-yoga is another branch of the covert causeway. Its theme is that the mind should be set to study the mind, so that by acquiring a thorough knowledge at first hand of mind's working one should be able to get a hold on it, and full control over one's power of sensory perception, emotions, impulses, memory, intellect, will, concentration, meditation, absorption, and in due course, also extra sensory perception. In this age of rationalistic belief, till one can concentrate deep enough to be exalted to a superconscious or super sensuous state, however deeply religious one might be, God does not have any real significance to one. It is then and only then that one begins to experience Him. In that state one is in a position to study internal nature, and it is, thanks to this internal study, through Yogic devices that wonderful truths are revealed to one. It is thanks to this internal study, again, that great scholars of Raj yoga, Jnana yoga, Hatha yoga, Japa yoga, Nada yoga, Sehaj yoga and other schools of yoga philosophy besides Bhakti, and Karma yoga have come face to face with Eternal Reality.

\* \* \*

Internal study has revealed that we have pent up within us a storehouse of infinite energy, that can help us achieve perfection in a short time, say within six months. But this energy has first to be awakened. And this is possible only if from concentration we can pass on to meditation, and from meditation to a state of Absorption or Samadhi.

When after slow practice one can go into a state of Samadhi at will, one acquires supernatural powers of performing miracles, which one must discard, for they are detrimental to our Spiritual growth. These powers suppressed, the soul begins to shine in all its Divine glory.

Unless man practises internal study through Yogic devices, his plight is terrible, indeed. Awfully weak and wayward when for want of peace and poise he fails to make good



in the world and falters, and his garments are soiled with sin, he bemoans his lot and mutters to his Maker the Persian poet's couplet:

*Dar mian-e kaar-e darya  
takhta bandam kardae,  
Baz mee goi kih daman  
lar makun hoshiar bash.*

(Thou hast cast me on a plank tossed into the heart of a tempestuous sea, and yet Thou wouldst have me keep my garments dry).

The yogic practical devices presented in this work are intended to open the reader's eyes wide, and awaken in him or her infinite powers and potentialities to face all situations with courage and determination, making life not only noble and dignified but also easy and highly successful, a glorious pursuit, where all his or her conscientious activities become palatable, and lead to the attainment of the goal. He or she, thus, finds himself or herself so elevated Spiritually, that as an Indian poet has it, it makes him or her the architect of his or her own fate, so that at the time of allocation of merits God invites him or her to help himself or herself freely out of His choicest boons as his or her lot.

### ‘YOGA FOR ALL’

The great Swami Sarvada Anand is no longer in our midst. His guiding and sustaining hand is no longer there to direct the neophyte's footsteps to the goal. A few remarkable conclusions of his Spiritual-cum-scientific research of almost a life-time in the realms of his inner consciousness as well as such of the ‘findings’ of other great men of light and leading, rishis, munis, sanyasins, saints, sufis, fakirs, seers and sages of all ages as can be of use to the beginner are being presented in the present work in a highly simplified



form divested of all religious bias. With due deference to most modern schools of thought, it may be stated without fear or favour that they cover most of the ground of Yoga without cultivating anything in any part of that ground, that could give the lay public an abiding interest in Yoga practice. It is to make up for this handicap that the Cosmos technique of 'Yoga for All', is being introduced to the general public.

This new technique of 'Yoga for All' based on the Spiritual research of Great Masters and principles that are certainly not in conflict with the fundamental principles of ancient Yoga, but are an easy adaptation thereof, is calculated to bring about the Spiritual regeneration of the masses and the classes alike, reclaiming the misguided, and setting many a delinquent youth on the path of peace and right endeavour.

As already stated 'Yoga for All' has nothing to do with formal religion, with dogma, with rigid convention, with any accepted methods of technique that make Yoga practice an ordeal. Its technique, on the other hand, is spontaneous and easy. It is an innovation in Yoga practice, an adaptation that rings true in the light of modern scientific research. It is intended to correct the modern ease loving sophisticated trend in the moral behaviour of a rational man. It has nothing to do with religious fanaticism, but will benefit to the greatest extent those, who, whatever their other religious convictions, believe in the Fatherhood of God and the brotherhood of man.

We shall be grateful to the reader who is so good as to communicate to us through the Publishers the results of his or her Yogic research in the light of Spiritual knowledge the Swami has sought to impart to the world. Any suggestions for the improvement of this work will be gratefully acknowledged.

Editor.



## THE SLEEPING SOUL

Way back in the deepest recesses of the heart behind mind masks and body blinds resides Prajna, the individual soul. Prajna is in a semi-sleeping state. She is subtle and unsubstantial, and yet elegantly graceful and ravishingly lovely, with a magnetic personality and exquisitely radiant looks. She has a symmetrical form and the face of an angel.

Prajna is all love and affection. She is tenderness and grace personified. She is purity itself, is a symbol of courage, truth, chivalry, wisdom, virtue and self-reliance, an emblem of life, light, peace, harmony, poise and promise of future greatness.

Those who have soared above and beyond the physical planes of higher consciousness, and are, thus, familiar with the ways Prajna conducts herself in the terrestrial regions affirm that she is a highly sensitive personality, fighting shy of all sorts of violence be that in word, thought or deed. She shrinks from harsh words or abuse, and recoils at evil thoughts, at picking holes in other people's acts, at nagging, grumbling, quarrelling and fighting with others, raising Cain and breathing revenge in a spirit of exasperation, bullying and blustering and seeking to take a mean advantage of the weaker elements.

Prajna is by no means a voluptuary. She is on the other hand, quite chaste and continent. She is no hypocrite, no wolf in sheep's clothing, no liar, no fraud and she is incorruptible. All her actions are performed in a spirit of detachment. She does all the good in the world, but claims no credit for her deeds, and dissociates herself from the fruit of her labour. Even as the sun sends forth its life-giving rays to all alike without expecting anything in return, Prajna is philanthropic, a good Samaritan to all in distress, without being egotistical.



Prajna is the real self of a person, the real 'I' in me and 'you' in you. Thanks to her infinite powers and potentialities, you and I are great personalities 'in the making', potential saints, sages, fakirs, marshals, statesmen, business-magnates, scholars or scientists. Only we do not make our mark in the world, because Prajna in us is taking a nap, and with her is asleep also our luck. With her on active service, we can easily win our way to 'Supreme Union', the ultimate goal of life.

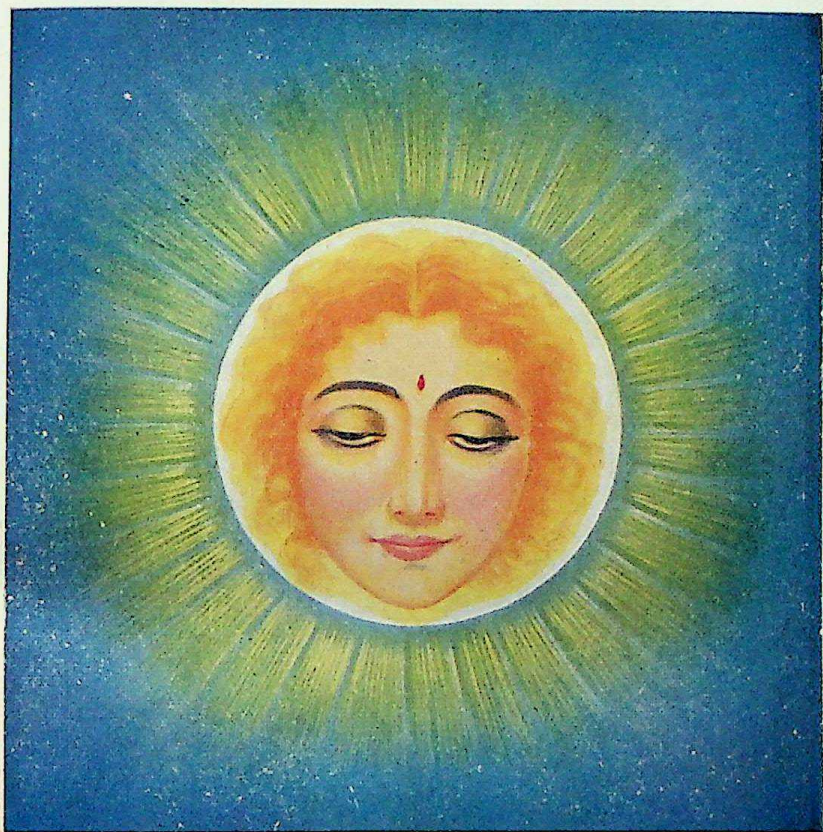
To wake Prajna up to conscious activity is our major concern, the major concern of all peace loving people in this nuclear age. This problem has been solved at last by eminent sanyasins.

*Prajna*, as it inhabits the human frame, is known as *Jivatma*. And *Jivatma* in a high state of culture is known as *Kakusha*. The process of evolution persists till *Prajna* like a hailstone melts and merges into the ocean of Divinity and becomes one with it. This is known as 'Supreme Union'. The soul, thus, attains liberation or *Moksha*, even in the course of a single life-time, nay, only in a few well spent years of it. A few devices that lead up to such integration are being presented in this work. One is being discussed hereunder.

On the facing page you can see a pictorial representation of Prajna. She is asleep. The shimmering sheen on her refulgent face irradiates light and life and power to body and mind, to enable them to function. Like a luminary she sends forth streams of light and magnetism to all around her.

Let us for the sake of a visual aid to bring one in contact with Spirit that cannot be visible to the physical eye suppose that this luminary is the soul. Fix your gaze on her ignoring the streams of light. Keep a steady gaze on the face, on the spot between the two eye-brows, the seat of the mind,





A representation of PRAJNA, the individual SOUL, as  
visual aid to concentrate upon as directed.







whence it may operate on the soul. Gaze on this spot without blinking. The vision will, by and by, be blurred. It will melt into a blaze of effulgence. This effulgence is a spark of the soul. Hold this spark with a steady gaze. It will take any form you choose, for Spirit, even though formless, may take any form you choose to see it in. You will see Prajna, as it were, in flesh and blood. God has no form, but He is all things to all men. God will, thus, appear to you in the person of deified Prajna.

And your Jivatma will be awake and speak to you as Prajna, and impart true knowledge and invest you with light and powers of a Great Master.







## SECTION I







## HAVE YOU EVER THOUGHT OF THAT ?

## PART I

In spite of all that the Western scientific research has so far achieved for us, and it is by no means small, one cannot close one's eyes to the fact that peace, tranquility and real happiness are fast becoming extinct from this disrupted world, where Yoga with its Spiritual background and real search for Truth is already a back number, and science with its apparently systematic approach that is out and out materialistic which can carry one far but not far enough is gaining ground with rapid strides. One can have no quarrel with science, which rightly pursued provides the substratum for the Cosmos technique of 'Yoga for All'. But with all its merits one may ask has not a blind pursuit of scientific knowledge at the expense of Spiritual awakening brought on universal discontent and led to bleeding of hearts and sinking of spirits? Is it not, due to our lives being deprived of the benefits of Yoga practice, that most minds are in a delirious state, most souls are in anguish?

It has to be admitted that in spite of the growing material prosperity of the world, man's lot is daily deteriorating. The stress and strain of his ceaseless struggle and endless strife have put him out of gear. His nerves are frayed. His heart is lacerated. The bitterest fruit of modern hectic life, he has lost his grip on his emotional set-up, his poise, his peace of mind, his sense of proportion. He is too eager to get on top of his form in double quick time. Naturally enough, far from getting there, he comes tumbling down whip and spur.

Repeated failure and frustration have made him lose his morale. They have shattered his faith in himself, and an *inferiority complex* has set in. This has let loose many an emotional conflict, with detrimental results.

A rush through life is the modern craze—a headlong



rush. Everyone seems to be jostling along helter skelter, hurry scurry, at a reckless pace, reckless of the consequences. He or she wants to be a big 'noise', and even though normally they would fight shy of the slightest sound that sought to disturb their inner harmony, they have perforce to break through clamorous crowds whose deafening noises make the welkin ring. Too irksome, these noises get on their nerves. They champ their bits. They rave. No wonder some go raving mad.

It was as an antidote to the ill effects of such hurly-burly life that the Great Master, Swami Sarvada Anand, strove all his life to perfect and give to the world the Cosmos system of self culture, or Yoga made easy through this latest technique.

## COSMOS

### PART II

Cosmos is a new system, designed to effect harmonious development of body, mind, moral sense and soul, and it has proved itself to be the master key to Elysian bliss. Cosmos is calculated to restore deep, abiding peace to distracted minds, affording body, mind, moral sense and soul culture. Cosmos is intended to help cultivate a penetrating vision, to make the mind a search-light, to capture in seconds what others take hours and days to perceive, to cultivate a magnetic personality, to purify the hearts and calm down surging emotions. Cosmos aims at thoroughly renovating the body and brain cells, giving one a keen appetite. Its object is to energise the heart, tone up the nerves, improve blood circulation, add to vital force, and promote longevity. Cosmos has been so planned as to augment intellectual capacity, sharpen memory, calm down the turbulent emotions and provide abundant fresh



energy, with plenty of scope for personal progress and material prosperity.

Cosmos has been so devised as to have a harmonizing effect on one's life, restore peace and goodwill, tranquillity and bliss to minds that are tormented by tumult and commotion, conflict and discord, stress and strain, minds that fret and fume in the slough of despond. It seeks to impart knowledge that is power, leads one to the dawn of that inner light, to the blissful tunes of that inner music that open out to one avenues of goodness, of greatness, of glory, of real happiness that one treks over in a few moments and enjoys for a life-time.

Cosmos is based on a highly scientific system of Yoga known as 'Yoga for All', so termed because of the ease and facility with which it is practicable. It has been so contrived as to relieve distress and cause one to bask in the sunshine of heavenly bliss.

## THE COSMOS TECHNIQUE

### YOGA MADE EASY

#### *PART III*

This technique, an Easy Path to Yoga, is intended to bring the laymen into easy contact with the Divine broadcast of the Rhythmical Divine Life Stream through simple natural devices of self culture. It is based on highly scientific lines. It is a soothing balm for the nerves, a restorative of vitality to exhausted vital organs, of peace and tranquillity to the mind. Under this technique the student unfolds his latent powers as easily and as naturally, as a flower opens its petals to the sunlight.

- (i) If the nerves are overwrought, if the body is dead beat, all that one needs is relaxation and



physical culture on the easy, natural lines of the Cosmos technique.

- (ii) If the mind is touched to the quick, if it is hysterical under a sudden strain, if it frets and fumes, if it is seething with discontent, all that it needs is a touch of the Cosmos technique for relaxation and self-culture.
- (iii) If the moral sense is out of joint, if there is a conflict of emotions, if the passions run riot, the inner voice goes unheeded, and all the worst elements of animal nature seek to assert themselves, all that one needs is to seek the harmonizing effect of self-culture through the easy natural lines of the Cosmos technique.
- (iv) If any or all the vital organs are slack, or unstrung, or unsound, or spent, or much the worse for wear, all that one has to do is to brace them up and energize them by a touch of the Cosmos technique. This technique will stimulate them to vigorous action by making them all the stronger to function aright and naturally.
- (v) If the endocrine glands are defective, and the hormones they send forth are not in order, if the brain and body cells need to be toned up, what they really need is culture and relaxation of the type that the Cosmos technique provides.
- (vi) If the sense organs do not function as they ought, if they do not receive clear and vivid impressions, because the power of perception needs training and toning up, if thoughts are disorganised and keep coming in in spite of all efforts to shut them out, if the power of judgement is unsound, if powers of concentration, reflection, meditation are lacking in consistency, if memory is weak,



HAVE YOU EVER THOUGHT OF THAT? 21

and the powers of retention, recollection and imagination are defective, these are symptoms of an untrained, sometimes unrelaxed mind. What the person needs is right training, relaxation and culture which the Cosmos technique so helps bring in. This simple easily mastered technique transforms an average mind into a genius, makes the mind master in its own domain, keeping its sentiments and emotions under proper control, putting a check on chance associations that divert attention, and making it relax at will, as much as ever it needs to.

- (vii) This facile, easily practicable technique helps build up a strong Will-power, so that one can make a remarkable success of one's life by sheer *Will-power*. This technique so strengthens the mind as to enable it through normal devices to eliminate all undesirable elements that corrupt the moral sense.
- (viii) This highly effective system is easy to practise, and yet strong enough to bring out all the powers lying latent within us.

## THE INSIDE STORY

### PART IV

The Inner secrets of how even in the day's work some of our Sanyasins and Fakirs come to exercise supernatural powers of performing miracles, and how through highly palatable devices well within the layman's reach every man and woman, lad and lass can learn for himself or herself with perfect ease how to awaken these hidden powers and potentialities, and wield them for his or her own upliftment, physical, mental, material, moral and Spiritual, are being



revealed for the first time in these pages, simplified and adapted for use by common man, be he even a school youth of average intelligence.

## MARVELLOUS MYSTERIES

These marvellous mysteries that if the orthodox convention had had its way might still have lain buried in Swami Sarvada Anand's bosom, as a jealously guarded secret, and now after his having entered Maha-Samadhi (his demise) been lost to the world, thanks to his magnanimity and forethought, will now be public property as

## THE NOBLEST HERITAGE

Of the civilized world. After a high powered Spiritual-cum-scientific research extending over almost a century of his life-time in the higher planes of his inner consciousness, the Sanyasin perfected 'Yoga for All'.

## 'YOGA FOR ALL'

Yoga is a way of life. Some slaves of passion and easy-going modern culturists look upon old Yoga as an irksome, tedious way, an ordeal of a nuisance value, with a background that is much too philosophical, and an objective that is much too speculative. Its conception is regarded by them as mystical, and its technique and treatment as unpractical and absolutely unscientific.

Sophisticated society do not, however, look in that light upon the Cosmos technique of 'Yoga for All' in which is incorporated all that is best in all the schools of Yoga. They have found its technique highly attractive, refreshing, delightful. That makes it look and feel like a pleasurable



pursuit. It is not religion. It has nothing in common with religious dogma. It is, however, mono-theistic. Neither has it anything to do with any cult. It is easily practicable and of great scientific significance. It has been universally accepted—even by the easy going Western civilisation—as the panacea of all our physical, emotional, intellectual, moral, material and Spiritual ills.

‘Yoga for All’ seeks to impart a sense of buoyancy and bliss, and helps maintain this state all along. And yet it does not suffer any of the cells of the vital organs to remain inactive. It activates the vital organs without in any way exhausting body or mind. The exercise that it provides is suited to both sexes and all ages. It aims at sedate health and subordination of animal nature.

Side by side with it, Swami Sarvada Anand arrived at certain logical conclusions made from some scientific observations and discoveries that are not only extremely enlightening and elevating, but are likely vastly to modify the prevailing conception of life and Yoga.

## SECRET REVELATIONS

### PART V

Some great, though unconventional secrets of Yoga practice, and truths of Spiritual value, have, from time to time been discovered by some of the top ranking sanyasins, richly endowed, and highly inspired souls. Swami Sarvada Anand was one such soul. He was possessed, in a large measure, of extra sensory perception, and had developed physical, moral, mental and Spiritual powers through ‘Yoga for All’. His discoveries are really remarkable. They form the background of his own innovation, the simple, easily practicable lines of the Cosmos technique of ‘Yoga for All’ outlined hereunder. This technique is based on



the sanyasin's personal flights into Spiritual life on this and the higher planes, attained in a state of super-consciousness, during the course of his prolonged research. Part of it and the truths he imbibed by diving into the depths of his scriptural knowledge and profound learning, supplemented by a close study of certain standard works on the Science and Philosophy of Yoga, are being reproduced for the reader to assimilate. The knowledge that they seek to impart has to be transmuted into inner light, through the Cosmos technique presented hereunder which has to be studied and contemplated upon, every evening at bed time, before retiring for the night.

## PART VI

### THE TECHNIQUE OF HOW TO BE IN HARMONY WITH NATURE AND THE INFINITE

#### 1. COSY CORNER

Every aspirant to perfection in Yoga must set apart for his or her daily practice an exclusive sanctum, which may be a private room or secluded corner, known as the 'Cosy Corner.' It must be airy and well-ventilated and free from damp, draught, dirt and distracting noises. The walls should be decorated with portraits of religious leaders, reformers or other heroes, whose sacrifices in a noble cause are legion and from whom he or she can derive inspiration. The shelves should bear copies of religious or other inspiring Literature which he or she may read regularly to make the most of his or her leisure hours. This room must be kept cool in summer and warm in winter.

On one side place a wooden seat  $3\frac{1}{2}' \times 2\frac{1}{2}'$ , with a back to lean against. It should be covered with thick choir matting, over which should be spread a woollen carpet. On



this spread a cotton sheet, and over it spread a bed of dry Usha grass or any other form of hay. This seat is expected to serve as an insulator, preserving all cosmic energy that keeps flowing into your system when you practise Pranayama. But for this seat it would flow into the earth, its destination.

Burn incense in the room and sit down on this seat in an easy pose facing north or east. Preserve the sanctity of this seat, for to it when you pray, practise Pranayama or inner culture exercises proceed vibrations of Divine energy, making it a holy seat. Beware of desecrating or polluting this holy seat, by taking it when your body is unclean or mind disturbed by unholy thoughts, impulses or emotions.

On the other side place a lounge chair or bed for the relaxation pose. Let the room be neat and clean. Here early in the morning sit down to Yoga practice.

## 2. PRAYER

Practise *Sukhasana* or *Padamasana* (See section V) or any other pose that makes you feel easy and thoroughly comfortable, with not the slightest trace of a strain on the body. There should be no body cramp. Get used to this pose, so that as you sit down to Yoga practice you quite forget your body and can devote your attention wholly and solely to what you are concentrating upon.

In this easy pose sing in silent sound, preferably in your native dialect, your favourite hymn in praise of your Maker. Repeat in the same dialect the name of your Maker or OM the Yogic name of God in one long breath dilating on this most sacred word. Repeat it again and again, if possible rhythmically. You may recite this name on the beads of a rosary.

Next start communing with Him. Have a heart to heart



talk with Him, as you would with one nearest and dearest to your heart. Don't grouse that He has granted boons to others that He has denied you. He knows what is best for you in the interest of your Spiritual evolution. He makes you miss a train and lose a highly cherished job, so that you may escape being crushed to a pulp in the impending disaster of a train clash. He makes one pass through the portals of death, so that one should find oneself elevated to a higher status in life across the threshold. To entreat Him to make one live on on this side of the border longer than one is scheduled to do so, is like urging a railway conductor to let one travel on beyond one's destination, even though that would imply one's being lost in the wilderness among strangers away from one's own circle. Pray for strength to bear and forbear, for sang-froid to put up with all sorts of suffering with equanimity submitting to His will, in full consciousness of the fact that all is for the best. Pray for peace, poise, serenity, self possession, fortitude and presence of mind to be able to make the most of your divine gifts, rather than for liberty and license to indulge yourself freely in sensual pleasures. This latter would be like a silly school child's prayer that all his teachers should die, so that he should enjoy a perpetual holiday.

Beware of making this communion with your Maker a mere mechanical affair. Let your prayer gush out of the depth of your heart, out of the very core of your being. Every morning's communion must find you a better man than before, better in health and hygiene, better in intellect, better in morals, and above all, better in Spiritual calibre. Supplement this communion with one of the Yogic prayer forms given in the appendix. The index for this entire step is 'Prayer'.



### 3. PRANAYAMA

Your next step is internal cleanliness for concentration on the powers that lie latent within you. This is effected by the simple natural process of Pranayama. The idea is to awaken these powers and potentialities through absorption of Prana from space, and through body and mind purification and culture.

What you inhale is not only oxygen which you and your body cells need so badly for your very existence, but also Prana or power potential which proceeding as a divine broadcast permeates all space, and pouring into our system vitalises our vital organs causing them to function with redoubled vigour. As you inhale, let Prana fill all space from the upper reaches of the abdomen to the throat. Make it deep and full and long drawn in, and as it is flowing in exclaim in silent sound 'so'.

\* \* \*

Now that the Prana is in, let it operate on the entire system for just three or four seconds at the start without the process causing any strain. As the process is going on try to concentrate on it. You will have a sort of feeling that Prana is toning up your lungs, your heart, your stomach, your bowels, your endocrine glands, your brain, your nervous system. It is working on your intellect, your power of concentration, your moral sense and personality and making you so much the better for each breath.

At the start this process is brief. It need be brief, for Prana is so powerful and your system being yet untrained so delicate it is a touch and go affair, to tone up the entire organism. Just a few seconds will do. The process should cause not the slightest strain. Strain expends internal energy which you need so badly for concentration.

The period of retention must, therefore, be very brief,



though by and by it may be extended, but never beyond the limit of easy natural breathing, which is not at all strenuous. As Prana is being absorbed you will have a persistent feeling that your entire system is being progressively energised and you are growing fitter and fitter for it. Not only that. Your mind and moral sense are being brought under control. Repeat to yourself that it is making a new man of you, with a rejuvenating effect.

\* \* \*

When Prana has soaked in, slowly begin to exhale exclaiming in silent sound, 'ham'. The process of exhalation sweeps poisons out of the entire system and removes body toxins that have been accumulating throughout the day, purifying you, body and mind. You will sense this process of self purification proceeding through the system as you exhale, and in consequence are bound to feel refreshed at each exhalation. Fatigue of body or mind can be easily compensated by the process of relaxation (Shavasana) and Pranayama.

Pranayama should proceed for five minutes at the start, say ten operations in all, gradually extending the period of retention. Concentrate on each process. Concentrate on its effectiveness, till you actually begin to notice a change for the better which is going on imperceptibly.

Practise Pranayama as explained above. The index for this step is Pranayama.

#### 4. ASANAS

Now that the toxins have been blown out and the system otherwise fortified, and there is little danger of their poisoning the body and mind machine, it is high time that the muscular and nervous systems and the vital organs should be exercised in the interest of sound, sober, sedate health and not brute muscular strength.



This can be effected by practising Yogic asanas dealt with in section V. These asanas are perfectly safe, non-violent, and non fatiguing, and yet they provide the maximum vital index, imparting a sense of buoyancy rather than exhaustion. No exercise, even hiking, should be carried to the point of fatigue, which is the worst foe of Yoga practice, for it kills concentration. Fatigue kills the muscle and nerve cells, too, which latter cannot be replenished for these cannot procreate other nerve cells. They must be maintained in good health, through proper nutrition and elimination.

\*            \*            \*

You may take the asanas one each day, and even on that one go easy for a bit. Through the day whenever your body or mind betrays the least sign of fatigue have recourse to Shavasana, the relaxation pose, even in a sitting posture. The idea is that the asanas should leave you fresh and eager to undertake concentration on your work or on the inner culture exercises given in section IV.

Yogic asanas root out most chronic disorders and make one not only physically fit, but also mentally, morally and Spiritually so. They render the body agile and nimble, and bring a peculiar glow to the face, making for sparkling eyes and an alluring personality.

When you are indisposed or otherwise unwilling to practise the asanas, do not practise them. Practise asanas on an empty stomach, more particularly Sirasana (topsy turvy pose) which is the king of all asanas. After Sirasana stand on your feet for sometime, so that normal blood circulation should be restored. Then practise Shavasana.

\*            \*            \*

Physical culture exercises or asanas are calculated to ensure body and mind health and culture leading to



higher nervous control and perfection in morals and meditation and its goal trance consciousness or samadhi.

\* \* \*

Yogic asanas lead to the acquisition of good looks and longevity. They ensure eternal youth, mental health, moral purity, and psychic unfoldment.

They must be free from vigorous effort or strain. They should be performed in a state of peace, never when agitated, or angry, or full of grief, or emotionally disturbed. Every movement should be rhythmical.

\* \* \*

Regular practice on the asanas should start at the age of ten when the child begins to grow very rapidly in weight and height. Upto the age of 16 which is the formative period no exercise that calls for expenditure of great vigour, endurance, or very deep breathing should be practised. From 16 to 40 is the period of maturity. All the asanas in section V may be freely and energetically practised. From 40 to 80 these may be practised in a mild form, though regularly as before, and rhythmically. Any exercises that call for muscular elasticity should, however, be avoided.

Beyond 80 only Pranayama and Sukhasana should suffice. After Pranayama practise any one of the asanas out of section V. Make your own choice and remember you are not to carry it to the point of fatigue. The index for this step is Asanas.

## 5. INNER CULTURE

Physical culture exercises should be followed by Inner Culture devices. Before attempting these one may be expected to have a general idea of the inner powers that one is expected to bring out. Some idea of the most vital of these is being given.

When you are asleep and your conscious mind is not



operating, you are said to be unconscious. Sometimes in this unconscious state your sub-conscious mind which is ever awake tries its monkey tricks upon you by enacting a drama before your eyes, out of its stock of past experiences of which it is an unconscious custodian, and you have a dream. This dream experience normally superficially woven out of actual past experiences is in some abnormal cases a caricature of what is going to happen to you or yours in the immediate future. It serves as a fore-warning, so that you can escape a disaster by fore-arming yourself. A friend of the present writer who was booked to travel by a certain plane, thus fore-warned changed his plans at the last moment and postponed his flight, and thus escaped being burnt to death, which was the lot of those who went by it.

Such premonition of evil is no uncommon experience. Those who practise Pranayama and other yogic exercises slowly develop psychic force, which through concentration enables them to exercise great psychic powers. They acquire superphysical knowledge and powers by intuition, and thus establish full control over their senses. They achieve power of extra sensory perception and soul contact, and through it Divine contact, and liberation. Some aspirants deviating from the right course of attaining perfection and the final goal of nirvana, linger at the half way house of performing miracles, which practice fritters away psychic force so essential for our Spiritual evolution.

This vital power within us proceeds from the soul. The soul which is known as Atman is pure undifferentiated consciousness. It is identical with Parmataman or God. As differentiated and individualised this Atman is known as Jivatman (individual soul) which in its essence is all consciousness. When you are awake your mind is conscious, because it is backed by Jivatman, the essence of conscious-



ness. But for this backing the mind and the body would be as inert as a piece of rock.

When you are asleep and in a dream state what is conscious in you and aware of the dream is this very essence of consciousness, your Jivatman. When you are in the fullest enjoyment of a sound sleep what is conscious in you of this enjoyment is your Jivatman. Pent up in the prison house of the body and enshrouded by the mist of the mind is the real 'you' in you, your Jivatman. This Jivatman is at full liberty to walk out of this prison and merge in the undifferentiated Atman or Parmatman where it rightly belongs. Yet wrapped up in the pall of ignorance, it is glad to stay put in the prison-house in a complacent mood. It is through Yoga practice which starts with concentration on self and culminates in self realisation that the Jivatman is awakened to a sense of realities. To awaken the soul (Jivatman) to a sense of realities you must first discipline your body and mind through practice and knowledge as stated hereunder. To discipline the body and mind you must make sure of body health which goes hand in hand with mind health. The body cannot enjoy robust health for long, if the mind is worried, if you are of a pessimistic nature, are given to idleness or self indulgence, have a guilty conscience, or are given to negative thinking, are of a cowardly disposition and full of fear and hatred, are denied fresh air and good food, good sound sleep, and proper attention to personal hygiene. Body health is also impaired if one is given to morbid thoughts, unclean ideas, unhealthy habits, and wrong notions about life and its aim, a suspicious, irritable, fault finding, grumbling nature. These defects have to be remedied before one can enjoy perfect health of body and mind essential for concentration. Self discipline involves knowledge and practice of the following:—



### A

1. Self control so that you may be non-violent in thought, word or deed.
2. Self control so that you may be chaste and continent.
3. Loving devotion to your Maker and selfless service of humanity.
4. Self control to forgo certain comforts of life, and practise austerity.
5. Cleanliness of body and mind.

### B

1. Pranayama to attain peace, harmony and power of concentration.
2. Physical culture devices to ensure body and mind health, and harmonious development of our powers and potentialities.
3. Concentration devices and the conquest of the senses by simple exercises such as looking at an object with unseeing eyes, holding back the senses from the objects of sense, objectless perception, taking no notice of skin irritations or tickling the skin without perceiving it, paying no heed to powerful distractions that assail the senses of hearing or smell, and the like.
4. Being in brown study, silencing curiosity, or desire, or passion or grief or merriment.
5. Listening in to the divine broadcast of the Rhythmical Divine Life Stream, or the music of the soul proceeding from within your own inner consciousness. Self knowledge consists in working knowledge of truths such as those recorded in Sections II & III and elsewhere in this book.

### C

1. God is present in you as your soul. He is omnipresent and all pervading as the Cosmic Soul or Universal Soul.



2. All the souls are akin, being drops of the same infinite Ocean of Divinity that is reflected in us, much the same as the sun is reflected in all the dew-drops.

3. The souls in the physical sphere are equipped with physical appendages of the mind and the body.

4. Some souls are richly endowed with material accoutrement. Others are poorly equipped.

5. It is upto those that can easily afford it to come to the aid of those that are ill-equipped, and render them selfless service.

### D

Appearances are deceptive.

One is certainly not what one appears to be to a casual observer. Looks do not count for anything in the scale of Spiritual which are real values. Nor does physique carry one far, or even a high mental calibre.

Both body and mind represent only superficial values, like make-up and blandishments to the loveliest of the lovelies, the soul. The body is the make-up, the mind, the blandishments. On the stage of this material universe you may need both. Off the stage when you go back to your Home of Eternal Bliss you need neither the body nor the mind, for they are no part of the real you, the soul. They are the outer accoutrement of the soul. It can make use of these material fittings during the tenure of its mission in the material universe. The outermost outfit of the body it keeps changing from time to time. The mind it keeps perfecting all along.

The real you is the soul that is beyond your sense perception. You can perceive it only if you have perfected your extra-sensory perception, through yogic devices set down in these pages. Practise any one of the Inner Culture exercises in section IV. The index under this head is 'Inner Culture'.



## 6. CONCENTRATION

The first five steps delineated above are easy to practise. They ought to be well within every layman's reach. They pave the way to a state of Yoga which is the master-key to peace, to harmony, to bliss, to mystic powers of working miracles. The state of Yoga brings home to you the fact that your Real Self (the soul) is identical with the Supreme Soul and will, in due course, merge in the Supreme Soul, your Will merging with the Cosmic Will. It unfolds our latent powers, and develops our physical, mental, moral and Spiritual strength. In this state of Yoga the mysteries of nature and the supernatural lie before us like an open book. This state of Yoga awakens in us the inner Essence which is the Omnipotent God Himself. It invests us with Spiritual purity, with all embracing love, with a magnetic personality. It awakens in us the immortal fountain of joy and bliss. It ignites in us the Spiritual dynamo that makes all our life's endeavours a unique success.

\* \* \*

To arrive at this state you have to learn in the first instance how to concentrate. Confine yourself in your cosy corner, alone and undisturbed. Adopt the comfortable pose (sukhasana). Try to focus your gaze on the picture of your favourite object, scene, person or place. Your mind will wander round it. Give it a free hand to do so. By and by, it will settle down to normal, and begin to notice the picture in all its details. Now close your eyes. Focus your mind on the picture from memory. Do you recall all the details? Open your eyes again to make sure you have missed no detail in your recollection.

Now close your eyes again and try to recollect even more minute details. You will, by and by, succeed in concentrating on the object with your eyes closed. This is objectless



concentration. Please do not wrestle with your mind. Let it settle down to normal, of itself.

By slow stages you will learn to concentrate on an object from imagination, and such concentration will become not only exclusive but also prompt.

At the next stage practise concentrating on an abstract idea or action. You will find plenty of such ideas in the first four sections, and a lot of such actions in the last two sections.

Next learn to abstract yourself from the idea and take refuge in the background of that idea, the subtle force that stirred it.

At the final stage practise concentrating on the subtle cause at the back of the gross manifestation or effect of that cause.

You will then begin to notice that this subtle cause behind the gross effect is the same in case of your own body and mind as in case of Nature and the Universe. This awareness is called cosmic consciousness. When finally you begin to realise the subtlemost cause behind this subtle cause, the flood-gates of Divine Light will be opened unto you, and the entire universe will be bathed in the sunshine of satisfying love, the very essence of life. You will, then, become a powerhouse of Divine Energy.

\* \* \*

God is love, and God is the subtle cause behind the gross universe, behind all creation. As such love ought to be the fundamental principle governing all human behaviour. But far from love being the ruling passion, most of our actions are characterised by hate. We know the truth that God is love and our Real Self being a spark of Divinity is, in its essence, nothing but love, yet we fail to translate this truth into action. Hence our terrible plight in life. At the core of our being there is nothing but love, but in our every day



life this love fails to find expression. The trouble is we do not seek to contact our inner nature. We do not care to go to the depth. We lead superficial lives, groping in the dark, forgetful of the fact that within us there is love and light divine that can make our lives brilliant, peaceful, tranquil, harmonious, blissful, bold, beautiful, wise, and highly successful not only physically, mentally, morally and Spiritually, but also materially and temporally.

It is the mission of Yoga to make you contact higher consciousness within you. To this end it puts you through your paces in translating these truths into action. You think well of those who think the same of you. You do not care for those who are not well disposed towards you. And you hate those who are definitely ill disposed towards you. In your calmer moments when you realise that in your innate nature you are nothing but love you begin to conceive loving thoughts even about those who cherish no such thoughts about you. Practise thinking well even of those who think ill of you. Try to act in such a way that you display no ill-will towards those who have injured you. Try to tread the path of love for all irrespective of their feelings towards you. We know it is not so easy as it sounds on paper, but when you start on such practice and carry it on persistently it becomes a habit, and habits such as these are calculated to carry one through to liberation.

\* \* \*

A valuable treasury of truths such as these discovered by the saints and sages of all ages is being presented in this work, as Flashes of Inner Light, as Spotlight on Self, as Sparks off a Mysterious Fire, as Aphorisms. Every one of these has at first to be assimilated and meditated upon and then translated into every day acts of your life, on the lines shown above. This is Practical Yoga.

The index under this head is "Concentration."



## 7. MORAL CULTURE

For Moral Culture subject yourself to daily self analysis in the light of the following questions adopting the right and discarding the wrong course, you can easily detect which is which:—

1. Did you during the day display any traces of callousness?
2. Are you morally insensitive?
3. Are you hard hearted, and indifferent to the sufferings of others?
4. Are you, on the contrary, a softie?
5. Do you show any active sympathy towards those in distress?
6. What practical form does your sympathy take?
7. If it is monetary help, is it spontaneous aid and do you render it unostentatiously without evoking flashy publicity or is it otherwise?
8. If otherwise don't you notice that such charitable-ness kills contentment and destroys one's peace of mind?
9. Do you happen to be of a sadistic nature?
10. Do you avoid injuring the feeling of others?
11. Are you a bigot, intolerant of other people's religious sentiments?
12. Are you impatient of other people's conflicting views?
13. Do you actively participate in protecting another's property from vandalism or do you excuse yourself by saying "It is none of my business?"
14. Are you a supporter of violence, arguing that only steel can cut steel, or do you stand up for non-violence?
15. What are your views in regard to thermonuclear weapons?



16. If you are in business, do you charge your customers a fair-price or do you fleece your customers to the utmost?
17. Are you sensitive to your marital and also parental duties? If so what do you do in honestly discharging these duties?
18. What did you do to-day towards general well-being?
19. Do you unostentatiously display any acts of courage?
20. Do you or do you not lack moral courage? Think of any acts of moral courage?
21. Think of any acts of moral courage you have performed?
22. How do you feel after such performance?
23. Do you ever perform any act of selfless service?
24. Did you perform one to-day?
25. Do you co-operate with others in doing good or are you standoffish?
26. Do you do anything for your community such as working for social advancement? Suppose you make up your mind to do so, how would you start about it?
27. Suppose you make up your mind to act every day to promote general well-being, what would be your first act for the-day?
28. Do you notice general sexual perversion in society?
29. What are these the symptoms of?
30. Do you practise chastity or continence?
31. To what extent do you do so?
32. Will you practise this virtue more and more day by day?
33. How do you propose to do so?
34. Will you enter a red sign in your Spiritual diary for every breach, and note against it in red ink "Danger Signal"?



35. Are you aware that such "Danger Signal" is calculated to put a dead stop to your Spiritual evolution?
36. Do you know that for every single "Danger Signal" laymen practising Yoga take a vow of silence for at least eight hours and strictly observe it?
37. Do you keep yourself thoroughly clean in body and mind, and for every breach of the rule of cleanliness will you please miss one meal?
38. Are you kind and considerate to your friends and relations?
39. Are you considerate towards strangers and kind to dumb animals?
40. For every breach of No. 39 will you please go without sugar for at least twenty four hours?
41. Do you practise non-violence in thought word and deed?
42. For every breach of 41 will you please go without salt for at least twenty four hours?
43. Are you honest and sincere to friends and foes alike?
44. For every breach of 43 will you please forgo your pocket money for a week and invest the same in public charity?
45. Have you cultivated love in your heart, and love all, even those who hate you?
46. For every breach of 45 will you please recite the Mantram a thousand times?
47. Do you practise doing your duty without anticipating a reward for it?
48. Do you pray every day in all sincerity?
49. For every breach of 48 will you please recite the Golden Verse twenty times?
50. Are you aware of the proverb : A soft word turneth



away wrath. Do you give way to passion? Are you aware of the proverb that anger is like a stone cast into a wasp's nest?

51. For giving way to passion will you please recite The song for Inner Harmony, ten times?
52. Do you practise at least one asana and as often as you feel like it, Shavasana every day?
53. For every breach of 52 will you please recite the song for Inner Harmony ten times?
54. Have you learnt to control physical appetites? If not, practise such control, and for every breach recite the Golden Verse thirty times.
55. Are you by nature truthful and straight forward?
56. For every breach of truthfulness please recite the Music of the Soul twenty five times.
57. When concentrating on an object do you attempt to identify yourself with that object? How far have you succeeded in doing so? Concentrate on every centre of consciousness within you?
58. Do you read the biographies of great heroes? Are you inspired by them? Are you aware that your soul, too, possesses the potentiality of becoming as great as the greatest of them if not greater? Are you aware that to this end you have to awaken your soul?
59. Are you aware of the following proverb:—'Rise early, for no day is long enough to accomplish the day's work satisfactorily'. Are you an early riser?
60. "Ignorance," they say, "is bliss," Do you agree? You are ignorant of the truth of your Real Self. Is not this fact responsible for all the miseries of life? When you know the truth about your Real Self, does that offer any relief?



61. Have you ever tried to listen to your inner voice, the voice of intuition? Try to do so. You will be amazed to notice the result.
62. Are you aware that in your heart which is the temple of the soul resides a force which causes the heart to beat, and is, thus, at the back of life? It is in this force that the individual soul and Divinity blend. Contemplate over what this force does to the other vital organs. And why even when this force is there one or other of the vital organ is out of order?
63. Draw up a list of your yearnings. Are you aware that some of these yearnings are caused by instincts? Can you devise a plan how to conquer these?
64. Are you ambitious? What makes you so? Does anything ever inspire you to greatness? What do you do to put this desire into practice? Do you make persistent effort to succeed? If not, why not?
65. Are you given to over excitement? If so, what steps do you take to correct this defect?
66. Do you ever have moods of serenity? If so what is their duration? What effort do you make to prolong this duration?
67. Are you impulsive or can you keep your impulses in check? Learn to subdue your impulses worth subduing. How many did you subdue during the day?
68. Do you whole-heartedly devote yourself to your work or otherwise? Does your devotion bring success? Form the habit of such devotion.

\* \* \*

If you repeatedly and regularly recite a truth



that you understand very well, you thoroughly assimilate it, so that it becomes a part of your nature, penetrating every fibre of your life. It becomes a part of your being, a living flame in which you live, love, move and have your being. These truths are being introduced in all the five sections of this book as well as in the Introduction. Each truth has to be carefully studied, and assimilated for contemplation overnight, as a preparation for the next morning's practical work as directed under the head 'Standing Instructions' as under :—

LINES OF PRACTICAL WORK I  
*STANDING INSTRUCTIONS FOR ALL  
SUCCEEDING PASSAGES*

THE STEPS OF PRACTICE IN BRIEF

To be read with every passage under Spotlight on Self.

PRACTICAL WORK  
*FOR THE EVENING*

- (i) Study and contemplate over the above passage.
- (ii) Study and contemplate over fuller details of the Technique.
- (iii) Subject yourself to a process of Self Analysis in the light of the questionnaire above; Part VI—7.

Sleep over your thoughts, so that you may wake up next morning refreshed and yet in a contemplative mood.

*FOR THE FOLLOWING MORNING*

Practise the following devices :—

Only the index or title of each step is being given. For details please turn to Part VI above.

1. Prayer.    2. Pranayama.    3. Asanas.    4. Inner Culture.
5. Concentration.



## TANGIBLE RESULTS

After a whole month's practice the student should be able to detect traces of the following wholesome changes in his or her temperament and system, provided that he or she is capable of one pointed concentration.

1. He or she should feel a bit easier, with a somewhat tranquil mind, and feeling heart.

2. If his or hers was previously a shifting look, it should now be more or less a steadied gaze.

3. If his or hers was previously a restless nature, and an easily excitable temperament, he or she should now be well on the way to developing a chastened mood, and a mind that is somewhat, calm, sober, staid.

4. If his or her health was previously indifferent, it will now be vastly improved.

5. If he or she was previously slothful and somewhat lethargic, he or she will now find himself or herself setting his or her shoulder to the wheel, with his or her driving energy growing apace.

6. If he or she was previously a nervous wreck, pranayama, if judiciously exercised, will tone up the nervous system.

7. If he or she is lacking in sound body or mind health, grace, hardihood and courage, he or she will, by slow stages, develop perfect health, beauty of form, grace, strength and boldness.

8. He or she should have a more highly developed intellectual equipment.

9. He or she should have a better cultivated moral sense.

10. He or she should have a somewhat more magnetic personality.



## SPOTLIGHT ON SELF

### *RESULTS OF SPIRITUAL-CUM-SCIENTIFIC RESEARCH*

#### I. CONCENTRATION

An embryo in a mother's womb takes root like a plant, and grows like one for some time. Next it passes through the various stages of evolvement as different species of animals. Finally before it sees the light of day, it assumes the form and features of a human.

A man passes through all the stages of development from weakness as a child to strength as a grown up. The tiny acorn as it germinates is a fragile, flimsy seedling. It grows and grows till it is a sapling. Even then the process of development continues till it is a mighty oak, which too, slowly keeps growing in stature and in bulk.

This process of evolution does not end with physical death. Physical death does not mean anything to one's immortal soul. Soul is life, and life is a negation of death. Soul lives eternally, through myriads of incarnations of the same personality, a Samson of one incarnation reappearing as a Hercules of another or vice versa, and a Daniel of one age reincarnating as an Aristotle of another or vice versa.

The urge to go forward does not suffer any break in the evolutionary spiral. You have to go one better at each incarnation, by developing your soul, so that after many or few incarnations according as your soul is less or more highly developed, at long last you should attain a knowing fellowship with God, and merge in that immortal Spirit of Eternal Bliss. This is the final goal of all life.

To this end you have to make the most of your gifts and attainments. The body, mind, moral sense and soul have all to be so trained and developed as to act in unison, striving to attain your goal. Holy men suggest that we should



repeat God's holy name as often in the day, as we may. They call the process 'Japam'. Their idea is that we should constantly be reminding ourselves of our goal.

But a mere repetition of His Holy name is not enough. The footballer who is constantly reminding himself of his goal does not score one, unless and until he devises a plan of action and follows it up to its logical sequence. The most powerful device recommended by them is prayer, and acts of selfless service. But prayer is hardly effective unless it is offered in a spirit of devotional concentration. And service is never any use unless it is rendered in a spirit of selflessness and detachment.

The sun is supposed to exercise an enlivening and revivifying influence over vegetable and even animal life. It is one source of our heat. But its rays are dissipated. So they act on life in their own good way but rather slowly, and cannot in their dissipated state be used as fuel. Focused on a substance through a powerful lens they set it ablaze. They are used to run Canadian paper mills.

In the same way cosmic benefaction and bounties and other Divine influences descend upon us in the form of beneficent vibrations, but these vibrations being dissipated for the benefit of multi-myriads of other lives scattered over myriads of planets in the universe act to our betterment in their own good time but in rather a slow way. Divine beneficence could be intensified in its effectiveness, if focused on our life's activities. To this end the power of concentration of the mind has to be developed.

For hints on practice see page 43.

## 2. A SCIENTIFIC APPROACH TO SELF-CULTURE

*Body even though gross matter is a wonderful piece of Divine workmanship. Even more so is mind which is matter in a*



refined state. And soul that is Spirit is a spark of Divinity. It is one's Real Self which is above the world of the senses, of worry and trivialities.

Body is made up of gross matter. Only far from being a mere lump of dead matter, it is a most delicate, most intricate machinery that seems to have an automatic control. The structure of the bones and the muscles with its various arches and multifarious other contrivances, the extremely delicate nervous system, the vital organs, with the processes of digestion, excretion, the circulation of blood, air and hormones speak of a Master Mind at the back of this marvellous piece of workmanship.

The physical body is made up of multi-myriads of living beings called cells, that are so small they are invisible to the naked eye. You cannot imagine how many billions of them constitute the brain and the nervous system. Each eye, a gateway of the brain for all visual impressions comprises at a rough estimate over one hundred and thirty million cells. The eye receives group impressions and passes them on to the optic nerve which conveys them to the brain, where other even more competent cells—the mind's secretariat—record a sense of appreciation and prod the cells of the muscles to act.

In the same way the cells in the inner ear at the end of each auditory nerve numbering over a hundred thousand, pick up vibrations in the air and in response start to vibrate, conveying these vibrations to other cells in the auditory branch of the brain which records these vibrations as sound waves, and presents them to the mind to appreciate or judge of their significance and impel the muscles to act.

The same thing applies to cells at the end of the nerves reaching down to the tongue, the nose, the skin, and all the vital organs, which last belong to the automatic branch of the nervous system.



All these multi-myriads of cells have to be carefully nurtured, especially those that belong to the nervous system, for if any of them die, which you kill by the thousand when you worry or are run down, there are no extras to replace them. Nor can any spare ones be generated, for unlike other cells which reproduce themselves by division, the nerve cells do not procreate other nerve cells. They have a set number which they cannot exceed. We have our supply of a life-time at birth, and this portion cannot be enlarged, although it may be improved upon in its efficiency. The numerical strength of the nerve cells must, at any rate, be maintained to avert a nervous break-down, for the vital organs are also controlled by the automatic branch of the nervous system.

To nurture this vast multitude of living cells and keep them fit and in sound working condition, we have to look to body culture which implies development and training of nerve cells and those of the vital organs. We need sober strength for these to work aright, and not brute force for the body to bully others and dominate the world.

But a sound body needs to be supplemented by a sound mind, and further strengthened by a sound moral sense and a soul that is aware of its Divine origin, and has unbounded capacity to tap its Divine Source to have what it wants for the asking.

The soul, the real master of the body and the mind machinery has come to look upon itself as their abject slave, as a subordinate part of that machinery. In consequence it participates in their worries and vexations, whereas in point of fact no amount of worries and vexations, sorrows and afflictions, even death and disaster which would crush the body to a pulp can hurt the soul in the least. Like a lotus which stands high and dry in the heart of water, and remains so even in pouring rain, the soul stands high



and dry amidst the soiled depths of these, and remains intact in shower upon shower of troubles and torments, agonising anguish and excruciating pain of body and mind.

But what if in spite of its inherent blissfulness, the soul because of its material bias is carried away by a false notion that it is on the rack? It must be disillusioned and awakened to a sense of realities. It must realise that far from being on the rack, it is ever in clover, and those that are on the rack are its dirty clothes that are being wrung in the wash-tub to be thoroughly cleansed.

The soul is, in reality, a spark of Divinity. It can easily tap Divinity for all power, blissfulness, light, beauty, wisdom, courage, virtue, success and greatness in the world, by waking up to a sense of realities and conscious activity. Only Yoga can awaken it.

Yoga is no talisman. 'Yoga for All' is a simple, easy agreeable way of life. It secures one perfect health, and fitness so that the body, mind, moral sense and Spirit should function aright. It awakens our psychic potencies and leads to self-communion, to an awareness of our own consciousness, the realisation of self. Self, according to Schopenhauer, is the principal source of human bliss within us. For it we have to dive deep, for it is at the very depth of our being. For it we have to train our cells, our vital organs, our mind, our moral sense. This training can be provided by regular practice of the simple natural Yogic devices explained and illustrated in a subsequent section. It ensures eternal youth and longevity. It affords full control of mind and moral behaviour. It perfects our intellectual education. It sublimates our animal nature. It eliminates body toxins.

These Yogic devices under the Cosmos technique are graded. They are non-violent, non-fatiguing. They



cause no strain. They must under no circumstances be carried to the point of boredom.

Fatigue of body or mind must be avoided at all costs as also depression, both of which produce body poisons in abundance, a great deal more, in fact, than the system can normally eliminate. This results in disease and premature death.

'Yoga for All' seeks to impart a sense of buoyancy, and helps maintain this state all along. And yet it does not suffer any of the cells to remain inactive. It activates the vital organs without in any way exhausting body or mind. The exercise that it provides is suited to both sexes and all ages. It aims at sedate health and the sublimation of animal nature. Regularity in practice and resorting to the relaxation pose at the least sign of body or mind fatigue during the course of the day's routine are essential elements of this practice.

For hints on practice see page 43.

### 3. THREE FORMS OF ENERGY

Electricity is the all pervading ether with its particles vibrating in a certain way. An atom with its electrons (forming the negative current of electricity) and protons (forming the positive current of electricity) is composed of nothing but electricity. And gross matter is composed of atoms. So gross matter is a condensed form of electricity. Electricity being a form of energy, physicists conclude that gross matter is nothing but physical energy.

Mind, too, is matter, but in a very refined state. And as the reader is very well aware, mind is a higher form of energy we call mental energy. Soul that the science of Para-Psychology has now come to recognise as a real factor of science to be reckoned with is non-material. It is Spirit in



its pristine purity, and is the highest form of energy, we call Spiritual energy. This is as much as to say that the Universe, and for that matter, man is composed of nothing but energy.

The sages of India ascribe all energy to the Absolute and the soul is a fragment of the Absolute. The human soul thus, is the real essence of human energy. The mind and the body are mere manifestations—strong or weak—of this energy.

The sages further classify this energy according to the use it is put to. Take the case of a research scholar, working in his laboratory to produce a new thing. He is bound to have misgivings at the start. Success may involve exertion. He may not be equal to it. There are a thousand and one hurdles. He may not succeed in surmounting them and be disgraced in the eyes of his fellows. Why not give up this search and rest. He has his doubts and fears. The energy that is thus at work to discourage him is called the *Tamaguna* energy.

But, then, his strong will-power begins to operate. It brushes aside all doubts and delays. His lethargy can no longer deter him. He is full of dash and go. His enthusiasm is worked up to a high pitch. His *Rajasguna* energy has begun to operate.

But mere dash is not enough. He is a man of practical commonsense. He puts his higher intelligence or genius to work and devises a plan of action and acquires the necessary skill. He dives into the depths of his inner consciousness, and comes out with a pearl of price that helps him achieve success. His *Sattwic* energy has been operating.

Man is a creature of these three forms of energy. They display themselves in his varying moods. He is sometimes in the blues. His spirits are sinking fast. He is in the slough, of despond. He is in the lap of Morpheus, lethargic, lazy,



laggard and lost. He is sceptical, stubborn, and a doubting Thomas, afraid, with no initiative to work his way to success. Such a one is displaying his or her *Tamasic* nature.

Again, at times he is restless, and discontented. He is eager and energetic. He is bold and enthusiastic. He is all agog to jump into the fray and win all battles of life. He may be furious at times, fierce and frustrated. His *Rajasic* nature is at work.

In the varying moods of the man about town all the three are expected to be present in varying proportions. When *Tamaguna* predominates which happens to be the proportion in a majority of cases, concentration is a long time coming, and requires prolonged practice of Yogic devices. When *Rajaguna* predominates, one may make a tremendous success of life, but soul contact is not easy of achievement, unless mind control has been perfected through Yogic devices. When *Sattwic* is the prevailing mood, concentration is an easy affair. *Tamas*, *Rajas* and *Sattwa* are also the characteristics of gross matter in all its forms. Students practising Yogic devices should generally partake of *Sattwic* foods.

Soul of man or Spirit within is the fountain-head of all *Sattwa*, *Rajas*, *Tamaguna* energy that we do or even do not need, for soul alone is responsible to keep all the there forms of energy in the right proportion. The soul of man is like the air in the room. Just as the room renovates its supplies of fresh air from the outer air, the soul renovates its supplies of energy from the outer soul, which is all pervading. This outer soul is known as the Universal Soul.

There should be a close contact between the soul of man and the Universal Soul. But the physical senses and sense organs have walled in the soul of man shutting out all contact with the Universal Soul. To establish this contact we have



to approach from the outer concrete end to the inner abstract Origin of energy, the soul of man.

The soul is accessible only through the gateway of the mind. This gateway is closed to anything disagreeable to the mind. Old Yoga sought to approach it through rigid mental discipline, through physical tortures, to which even the general run of mankind used to a life of austerity in ancient times did not readily respond, as evidenced by the fact that a genuine sage appeared only once in a blue moon, leave alone modern man about town who is used to a life of luxury and ease. No wonder Yoga has been fast falling into disfavour. The present is a modest attempt to place Yoga well within the modern reader's easy reach.

Modern sophisticated mind is susceptible to physical charm. Physical charm provided that it is unsullied and undefiled attracts one's attention and holds one's soul spell-bound. It well might, for it is the attribute of the soul, even that of Divinity. It is the attribute of flowers as well, and flowers, too, attract. You love them, because they are lovely. But flowers have thorns, and you don't like thorns at all.

In the same way the physical charm of a person may stimulate in your heart love for her. But it may also stimulate lust. And lust is a thorn. No one would like a thorn to run into any part of one's body. If one has the guts to keep out of the way of lust and other kindred evils, one is welcome to make beauty the target of one's concentration, the object of one's love. Only one has to be sure one's love is pure and placid, sober and staid. Physical love, on the contrary makes one restless. It disturbs the serene surface of the conscious mind. Pure love penetrates beyond the conscious and the unconscious mind and takes its roots in the regions of inner consciousness. It brings self control of the highest order and is non-attachment in a perfect



form, the soul growing in greatness until it is capable of accepting life's sunshines and storms with equanimity and poise.

For hints on practice see page 43.

#### 4. OUR SAMSKARAS

Samskaras drive us from birth to birth, just as deep rooted addiction drives a man, willy nilly, frequently to take a drug. These sub-conscious tendencies are so deep rooted they make us plunge into sense-experiences again and again. These Samskaras have to be rooted out and destroyed and with them will be destroyed any urge for rebirth. Only then will a perfect state of Yoga be reached. This supreme Spiritual experience will lead to liberation after physical death.

For hints on practice see page 43.

#### 5. A TOP SECRET REVEALED

Unlike a split personality which is the same personality leading a double role in life, there is now and again a person who is at times two personalities in one. He is normally a mediocre, devoid of talent, but when the fit is on him, begins to display extraordinary gifts, as if he were a great sage endowed with supernatural powers. This gifted one is a higher personality intruding upon a lower one. The quaint phenomenon of two souls inhabiting the same body even though it be for a short spell is a rare occurrence, for as a rule one soul cannot intrude upon the province of another soul by entering the body already occupied by the latter, as one broadcasting station cannot intrude upon the province of another in the same wave length. They are insulated against such intrusion. But it does happen sometimes,



usually for the good of suffering humanity. Again sometimes, an evil spirit might make its entry in a person and work havoc with him or her.

Thus possessed by some tormenting personality some members of the fair sex or children, often suffer from hysteria and other painful disorders which psychiatrists interpret as psychic disorders.

There is, besides, a strange phenomenon of a disincarnated soul entering a dead body before disintegration has set in and bringing that dead body back to life, but not in the person of the departed soul, but as a new personality entering the dead body. Such transference of personality though rare is established by scientific research of parapsychologists of the Indian Society of Psychic and Yogic Research, Benaras. Their worthy Secretary, professor H.N. Banerjee, of the Government College, Ganganagar (Rajasthan) who is also Director of the Seth Sohanlal Memorial Institute of Parapsychology of the place, has investigated cases where a dead person, usually a child, revived but not in its own person, but as quite another personality. A case in point is that of one Jasbir of the village Rasulpur of the Muzaffarnagar district of U.P. He died when he was a child of three, but the dead body came back to life, not as Jasbir but as the son of one Shankar Lal Tyagi, resident of another village some 22 miles away, who had died about the same time. That this transference of personality was an actual fact was proved by verification and irrefutable testimony of the aforementioned parapsychologist.

The question arises whether the disincarnated personalities can re-incarnate wherever and whenever they like on their own, or do they move subject to some Supreme Will that determines the shape of things to come for them? Is the choice of a new re-incarnation in a particular form one's own, or is a mysterious Creative Intelligence at work



finding suitable niches for all disincarnated personalities in accordance with the Law of Karma? Is the thesis that a lover of gold is reborn as a snake, and a sensualist as a pig based on truth, or is it a mere fantasy? Is this choice made for us by some extraneous power, or are we ourselves the choosers of our own fate? In case of this latter eventuality, how does the law of Karma come into the picture? If the choice of a new incarnation were left to us, irrespective of our past misdeeds, who would condescend to undergo the punishment for them on his or her own? Every one would prefer to be reborn as a prince and none as a beggar, much less as a lower animal. If wishes were horses every beggar would ride.

The law of Karma like every other law of Nature is inexorable. You must react to all your deeds or misdeeds. You are what you are as a reaction to your past Karmas, and you will surely be what you will be as a reaction to your present Karmas. This is how Nature works. But then, it may deviate from the old trodden path. Fire burns. If you put your finger in it, it causes a burn. If bare footed you tread upon live charcoal, you cannot escape being burnt. But laws of Nature are subject to the Will of that Creative Intelligence of which you have a spark within you. Some sanyasins, enlightened souls, who have so developed this Inner Light they can work miracles in life, walk barefooted on tons of live charcoal, without hurting themselves, or having the least sign of a burn or blister. They have awakened their soul, thanks to Yoga practice, conquered the elements and can walk on thin air over tempestuous seas to mountain tops, thus conquering gravitation. They will invite you to levitate by going along with them, and you are sure to perform these miracles without hurt or hindrance. The Laws of Nature do not operate in their case, or even in that of others who depend on them. The same thing applies



to the Law of Karma. Your misdeeds cannot ordinarily go unpunished. They leave an indelible mark on your subconscious mind as instincts (samskaras). If you are a drunkard, when you disincarnate, you will carry this instinctive urge for strong drink with you across the threshold. So rather than be born as a prince without a peg of whisky, you would choose to be born in a family of drunkards, and suffer in consequence. That would be your own self-inflicted punishment.

This is how Karma works. It makes you carry your cross on your own shoulders in the form of your samskaras. It is this instinctive urge, this inordinate longing for things of this world that constitutes your births and rebirths, and your self inflicted punishment. Yoga can help you conquer your samskaras. It can liberate you from this perpetual grind of births and rebirths. It can conquer even the inexorable law of Karma. Not conquer, really, but make it operate also on the subtle side. Karma is a reaction to one's deeds. Karma as a reaction to Yoga practice conquers your instincts, the background of transmigration, and leads to the fusion of the individual with the Supreme Soul. Yoga practice shapes your destiny for the future, by obliterating the past reactions of your instincts on your personality. It does so by inculcating in you a spirit of selfless service and sacrifice. Whatever a person's instinctive weaknesses, his self-sacrifice in a noble cause easily obliterates them.

But some of our intellectuals object to this thesis. They maintain that a just Providence cannot overlook one's sins of omission or commission. These have to be atoned for. If you have been sowing seeds of discord, how can you expect to gather a harvest of love? How can you expect your deeds of cruelty to others to be redeemed by acts of Divine mercy? How can things of no lasting value and



otherwise baneful in their effect be paid for in terms other than those of retribution? How can incitement to murder rather than excite God's wrath be exonerated and reprieved by acts of Divine indulgence?

Arguments such as these betray a false conception of Divinity. God is all love. Our relationship with Him, too, is that of love. Don't we worship Him, and is not worship the truest conception of love? He loves you and you love Him in return. What else have you to offer Him but love? You sacrifice a few flowers at the altar of His love, or pay Him a tribute of prayer and praise and, thus, imagine you have squared your accounts with Him. Your debt is much too heavy to be adjusted.

God is truth. To sacrifice your all, even your life, for Truth is a soul's protest to her loving Father against the powers-that-be tolerating the tyrants' seeking to suppress Truth. You can conceive of no greater atonement of one's sins than this. He is all mercy. To think He would be so exacting as to charge all your minor shortcomings to your account and punish you for them in spite of your sacrifice for the sake of Truth is to attribute vindictiveness to Him, to your own benefactor whose benevolence, compassion, forbearance you have no cause to question.

Besides other things, He has given you a sound mind in a sound body. They are His sacred trust. The least you can do is to keep them sound, keep your intellect, moral sense and soul in a sound state of evolvment, by developing in you the power of discrimination, a sense of right and wrong, of knowing tinsel values such as the power of the pelf, from real values such as acts of truth, of love, of modesty, of nobility, of gentleness, of non-violence, and yet of courage to fight evil with fortitude and forbearance, of espousing chivalrously the cause of the weak, the sick, the suffering, the wronged ones, of following steadfastly



the path of moral rectitude, generously helping all in the cause of righteousness.

For hints on practice see page 43.

## 6. THOUGHT WAVES

The mind is a tool of the soul operating on the astral sense organs, and through them on the physical sense organs, giving birth to thoughts. Thoughts operate on the brain and nerve cells, that are a living organism, too small to be visible to the naked eye, and too numerous to count.

All these multi-myriads of cells have to be carefully nurtured, especially those that belong to the nervous system, for if any of them die, which they do by the thousand, when you worry or are run down, there are no extras to replace them. Nor as previously explained, a point which can bear repetition, can any spare ones be generated, for unlike other cells which reproduce themselves by division, the nerve cells do not procreate other nerve cells. They have a set number, which they cannot exceed. We have our supply of a life-time at birth, and this portion cannot be enlarged, although it may be improved upon in its efficiency. The numerical strength of the nerve cells must, at any rate, be maintained to avert a nervous break-down, for the vital organs are also controlled by the automatic branch of the nervous system.

The brain and nerves constitute a highly sensitive electro-chemical machine, capable of being stirred to action by the slightest thought waves. These thought waves assail the brain cells as vibrations, making them release certain chemicals. These chemicals produce brain waves, which let loose impulses in the conscious mind. As a reaction to these we act.

Each act by itself is an experience. These experiences



we relegate to the sub-conscious mind, and apparently consign to the world of oblivion, where they take root in the causal or root body as a past experience. These past experiences keep building up our instincts, our character, our intellect, our personality and so forth. The experiences are supposed to produce markings or dents on the brain cells, which through association help revive old memories. Memory, thus, is a physical faculty, and naturally fades away when the physical body disintegrates. The deeper the thought, the more abiding the memory. But the memory does not survive physical death.

A thought may spring from the conscious mind and have powerful vibrations. These may be termed physical vibrations. It may spring from the sub-conscious mind, and even though backed by the strength of past experiences, having a remote incentive it must have less vibratory effect. These vibrations may be termed mental vibrations. It may spring from the depths of the sub-conscious, stirred up by the soul as inspiration, and be the least perceptible to the physical senses, being least vibratory. These may be termed Spirit vibrations. These thought vibrations produce electro-chemical waves on the brain. The reaction of these waves on the brain cells can be recorded scientifically on an *Electro-Encephalograph*.

The reactions of the physical vibrations are well pronounced; those of mental vibrations less so; and those of Spirit vibrations least. Among sophisticated society, Spirit vibrations are generally lost in the physical and mental vibrations. Their brain cells that ought to be highly sensitised to be receptive of all soul influences, for lack of the right kind of training, become too hardened to be amenable to Spirit vibrations. The physical senses grow more and more dulled and deadened to Spirit vibrations, and soul force having grown more and more inaccessible, and the



mind more and more intractable, one begins to degenerate, adopting the path of destructive rather than constructive principle in Nature.

Nature yields nuclear power, which is wonderful, for it may be used to turn our underground resources into wealth, to water our deserts, to promote health and longevity. And yet the same wonderful power is being misused by sadistic minds to manufacture atom and hydrogen bombs that may be used as a weapon of war for wholesale destruction. A major catastrophe awaits the world which threatens total extinction of life on earth. To avert annihilation something has to be done to reclaim the mind and convert it into an introvert.

For hints on practice see page 43.

## 7. SOLITARY CONFINEMENT

The soul somehow comes to feel perfectly at home even as a prisoner held up in a dungeon with a wall of bliss around it, and a wall of intellect around this wall of bliss. Around this wall of intellect there is the third dungeon wall of the mind and the fourth of vital airs. Then there is the fifth outermost barrier wall of the physical halo.

The soul's is a solitary confinement. Like a prince way down in the mines choosing to do as the miners do, forgetful of his sunny home in the palace, the soul has lost all touch, even thought, of his Happy Home of Eternal Bliss, even though as a constant reminder of its home the R.D.L.S. (nada) flows right under her nose.

The mind seeks peace in the outer world, whereas peace lies pent up within. Its case is like that of the absent minded Eskimo, who carries her sleeping baby on her back, but unconscious of the fact she is searching for it in the snowy wilderness around her.



The soul is ever on the brink of the Rhythmical Divine Life Stream, ever slaking her thirst of its life-giving nectar, and yet ever under the delusion that the stream is only a mirage, that its source does not exist, that God is only a flight of someone's fancy, thus implying the very negation of her own existence. To such only self-experience and a practical knowledge of Truth about things of higher and yet higher life can carry conviction. Such knowledge and experience it is the province of Yoga to provide.

Most folk seemingly hankering after material life are in reality fed up with the pursuits of such life. They seek peace and bliss in the outer world, and failing to find it, turn to agnosticism and apathy towards religion, and adopt a free thinking, rationalistic attitude towards life. They ignore the inner phase, where peace and bliss actually reside. To look for these in the snowy wilderness of the outer world is like going out on a wild goose chase, like seeking fire in the Antarctic snows. For fire you must go deep down into the core of the earth. Peace and Bliss do not exist in the outer world. For these you must go deep down into the core of your being. But how is one to probe those depths?

This problem has been solved by Yoga with telling effect. The present Sanyasin holds that the five halos around the soul have been created by the soul itself reacting on the material element around her. This element proceeds from an unclean environment, as a bad odour proceeds from some unclean offensive matter. This element melts and vaporises under the Divine Light and Heat and other elevating influences of the soul, and the vapour forms itself, into what appears to the inner eye as a halo.

If the body and mind are thoroughly cleansed and are kept pure and clean, so that no bad odours (effects) proceed from them, the halos around the soul will automatically vanish, and the soul will begin to see things in their true



perspective, and the R.D.L.S. pouring in upon us will lead to soul's liberation, giving her all the peace and bliss she wants, to enable her to transcend to her home of Eternal Bliss.

So as a first step to one's liberation, a thorough cleansing of the mind and the body is needed, which have to be cleansed every day as a routine through Yoga practice.

And besides, please note that no external influences can enhance your internal powers. To strengthen these you have to exercise them on your own. To develop a strong will you have to make a frequent use of your will-power. To grow love you have to cultivate an affectionate nature. To have peace and tranquillity you have to cultivate thought control, by driving out of your sub-conscious all disturbing visions, all uncontrolled emotions. This the practical work in this book is intended to help you perfect.

For hints on practice see page 43.

## 8. THREE ASPECTS OF LIFE

The soul feeds on love, and love is dynamic. If you love a person you sacrifice all you possess, even your life for him or her. But in love, too, you have to discriminate between good and bad. If you make such sacrifices, say for the love of wine or any other narcotic, or a courtesan or any other evil minded person, you will be working under a handicap. If you make sacrifices for the love of your wife and children, you will be only doing your duty, and duty honestly discharged is a form of worship. Duty to yourself and to your loved ones has priority, of course. But that is not all there is to it. You have a duty also to your fellow beings in distress. You must love them and let your love be selfless. You must offer your selfless love—nay your all in the service of Divinity. That is the highest form of worship.



Apart from outer bodies which differ in all individual cases, all living beings are in reality a soul, and all the souls are one, being fragments of the same undifferentiated Supreme Spirit which the yogis call the Absolute. To have full practical knowledge of this fact is to have cosmic consciousness. The Absolute is the last word on loveliness. So all souls are lovely. And all souls being akin to each other it is upto every one to come to the rescue of another in distress, for the Absolute being love and all souls being love we are bound together by indissoluble ties of universal love.

You notice someone in deep distress :

i) If you are too selfish, too slothful, too much of dead matter to move and go to her rescue, you are said to be possessed of a Tamasic temperament. You occupy space as matter occupies space, and like matter are inert and vegetate, rather than live as a human. Yours is the greatest need of awakening. Let your soul wake up to conscious activity through Yoga practice.

ii) If, on the other hand, you are active and energetic, eager to go to her aid; if you feel restless about it, and somewhat over-enthusiastic to serve her to the best of your ability, but make such a fuss over the whole thing, she begins to fight shy of accepting your aid, you are said to be possessed of Rajasic temperament. You have the second property of matter i.e., energy in abundance, whether you use it wrongly or rightly is a separate question. You will find Yoga practice of intrinsic value, in training you in the right use of your *Rajasic* temperament.

iii) If you have an orderly, harmonious mind and before going to her aid soberly think of her as a self respecting personality who might refuse to accept public charity, and send her an anonymous gift, or unknown to her devise means to set her up in life without arousing any feeling of inferiority in her, you are said to be possessed of a *Sattwic* temperament.



You have the third property of matter, i.e., you respond to orderliness and the laws of Nature. You are the one who may easily aspire to the highest achievements of Yoga which this practice is intended to provide. Whatever the predominating element in your nature whether Tamas, Rajas or Sattwa, Yoga practice if steadfastly pursued is calculated to do you a world of good.

For hints on practice see page 43.

## 9. PRANAYAMA II

Avoid practising Pranayama in a hot, damp, stuffy, ill-ventilated room. Practise it in the open, in a garden or park, preferably on the bank of a river. Practise it on an empty stomach. Make no sound while breathing in or out.

Breathing should be low. Retention should be easy. It is a very useful process promoting longevity, but it must under no circumstances, be a strain.

### I

At the preliminary stage, inhale through the left nostril, your right nostril closed with your finger. Make it as deep as you can, and during the time you inhale say to yourself, 'so'.

Retain the Prana as long as you conveniently can, and let life-force soak into your system. Make sure it isn't a strain on your nerves. It is intended to brace the system, not to tire it. Mild retention is invigorating and revitalising. Fatigue is harmful.

Next exhale just as slowly through the right nostril. During the time you exhale say to yourself, 'ham'. Now reverse the process, inhaling through the right nostril, retaining, and then exhaling through the left nostril.

Repeat each process five times, and then repeat the reverse process five times. It cleanses body and mind.



## II

After having practised this for some time, practise the following: Inhale slowly through both the nostrils with your mouth shut. Let it be so deep that the space between the throat and the heart is quite full. As you breathe in say to yourself, 'so'.

Retain the Prana as in (I) above. Next exhale just as slowly through both the nostrils saying to yourself, 'ham'. Expand the chest when you exhale.

This exercise may be practised while taking a walk in fresh air. It will cool the head, remove phlegm from the throat, be of help in the treatment of asthma and consumption. It is a preventive against nervous diseases and improves digestion.

## III

At the next stage practise as follows:—

Suck in fresh air and Prana through the tongue folded length-wise into a tube, meanwhile saying to yourself, 'so'.

Retain Prana so that it should soak into the whole system and revitalize it. Retain it as long as you conveniently can, but the longer you can practise to do so the better, but without causing any strain to your nerves, or your being in the least fatigued.

Next exhale just as slowly through the nose, saying to yourself, 'ham'.

This may easily be practised while taking a walk. It is a good purifier of blood and is useful in case of dyspepsia, or even T.B., in the early stages. It cleanses body and mind.

## IV

At the last stage practise the following:—

Remember that at every inhalation you proclaim, 'so' and at every exhalation, 'ham'.

Inhale and exhale through the nose ten times in quick succession, continually dilating and contracting your chest.



Then inhale once as deep as you can. Retain Prana to soak into your system, the longer the better, without straining. Then exhale just as slowly as you inhaled this last time. This is one round. Repeat as many such rounds as you can without straining, trying to increase the number from day to day.

This is a powerful exercise, a specific for throat, nose and chest diseases. It removes excess of bile and wind. It is a powerful system of awakening our inner energy potential (Kundalini).

For hints on practice see page 43.

## 10. MIND AND ITS CLASSIFICATION

Body cleanliness is essential for Yoga practice. More so is cleanliness of the mind. Without that a state of super-consciousness is not possible, leave alone that of Absolute consciousness.

What we need for the attainment of these is one pointed attention, whereas an average mind's attention is apt to wander. You can't fix your mind on a point. Try however you might, you will find it constantly diverted to other points, by association.

These points may be relevant to the point you intend to focus your mind on, in which case the mind will move in a circle round that point, turning again and again to the original point with intensified attention. Such minds may be classed as A-one minds. Again, there are other minds that start well from a fixed point, but when drawn away to relevant points are misled by wrong associations to turn at a tangent to irrelevant points. They are so lost in a haze, they cannot revert to their starting point. Such minds may be classed as B-2 minds. They waver.

There is a third class of minds called C-3 minds which



fail to be focused on any topic except for one or two seconds at a time, and then with a jerk like a grasshopper they drift to a different topic that is least connected with the original topic. A fourth class of mind like an infant's mind called D-4 mind is absolutely incapable of fixed attention.

This classification is based on effect. The cause lurks in the sub-conscious mind. Some minds wander from physical causes such as over-exhaustion, nervous illness or indolence. The first calls for relaxation pose, the others, reference to one's family physician or psychiatrist. Nervous illness is often due to shock, or accident or over excitement, or restlessness, and indolence. It may be inherent. Some minds wander from pre-occupation and overwork, from having too many irons in the fire. *Most minds wander from lack of interest, from a love of excitement, due to having an adventurous spirit, or from being too impulsive.*

The cause under all circumstances has to be removed, interest created and peace restored to the mind. To this end Pranayama (deep breathing and bionergy control) should be persistently practised. Silently sing to yourself the Yogic Mantram and the Golden Verse and practise the relaxation pose. Absorb the mind in melodious sounds. This will cause the soul to sing on its own in tune with the R.D.L.S., and for the moment refuse to draw upon the heap of rubbish stored up in the sub-conscious as evil instincts. The sound that proceeds from the soul is ten-fold music and is known as the music of the soul (Anahata Shabda).

This music helps abandon all thoughts, subdue all passions, become indifferent to all sensual objects. Concentrate on the music. You will be able to do so, only after prolonged practice.

For hints on practice see page 43.



## 11. LIFE AND ITS ORIGIN

All matter is composed of electronic particles. It is so at the negative pole. At the positive pole it is all Spirit, the fountain head of all life, light and power, the primordial substance out of which all life and the universe have sprung, in which all subsist, and to which all must subsequently return. But Spirit for one is Energy. So nothing exists but energy, and all energy originating from God, nothing exists but God.

At the central headquarters, the well-spring of peace and power, there is Spirit in its pristine purity. This Spirit is Omnipotent. This Spirit covers infinite space and is all-pervading. Due to certain inexplicable phenomenon this Spirit at odd places works itself into universal mind, which is further condensed into causal sphere and astral sphere and still further into physical sphere. The Spirit, thus, manifests itself as these. So what presents itself as material substance is originally subtle Spirit in its gross aspect. Small particles of Spirit emanate from the Central Headquarters, the Home of Eternal Bliss, as individual souls to help reclaim these material forms back into the pristine purity of Spirit. As these souls pass through the region of the universal mind they put on a garment of the mind substance, say a shirt. As they pass through the causal sphere, they put on a waistcoat made of the causal substance. As they pass through the astral sphere they put on a coat made of the astral substance. As they pass through the physical sphere, they put on an overcoat of the physical substance. This is how life in the physical universe comes into being.

Every living thing is Spirit in its pristine purity. All else around it—mind, causal, astral, and physical bodies—are its garments. All energy belongs to the Spirit, but it does not exercise it on matter, except through material instruments of mind and bodies.



Whatever energy the material instruments of mind, causal, astral and physical bodies exercise is borrowed from the soul.

Being engrossed in the activities of a physical universe the soul has forgotten its origin, is suffering as it were, from amnesia, has forgotten its mission of reclaiming the physical, astral, and causal bodies and the mind back to their original Spirit form.

All matter is subject to death and decay. The soul is immortal; but unfortunately having fallen among material associates it is being carried away by the notion that it, too, is subject to death and decay. This accounts for men's fears and frustrations, trials and tribulations.

All that man needs is the awakening of the soul to a sense of realities, to a realisation of the fact that he is God. Only he is dressed in filthy rags soaked in sin.

For hints on practice see page 43.

## 12. NATURE OF CONSCIOUSNESS

There is one thing of which the soul never tires. It is beauty—be it beauty of body, beauty of voice, beauty of Nature, beauty of the human mind, beauty of the Universal Mind, beauty of the Cosmic Soul or beauty of the Godhead. As a matter of fact, beauty is one of the principal aspects of the soul. It is the quintessence of the soul. The soul in its pristine purity is beauty itself. It is wisdom itself, and love and energy infinite, as well as virtue of the highest order.

When you are speaking of the height of beauty, of wisdom at its zenith, of the pinnacle of power and the vertex of virtue what you are really speaking about is the soul itself. The beauty of a Venus is her soul manifesting itself in her bodily looks. The courage and strength of a Samson is his soul seeking to express herself in his muscles. The wisdom of a Solomon is his soul revealing herself in his intelligence. The



virtues of a saint, his purity, his moral rectitude, his probity, reliability, magnanimity, benevolence, self-control, devotion, unselfishness, veracity, uprightness, continence and the like are symptoms that signify that soul which is normally asleep in others is abundantly awake in him.

If a person lacks beauty, or power to succeed, or wisdom, or virtue, it is because in that person the atmosphere congenial to these, does not exist, and elements that would induce the soul to wake up and operate, so as to produce these, have yet to be created. Yoga and Yoga alone can create the right conditions, and awaken the soul to conscious activity.

Yoga is skill, much the same as painting is skill, or for that matter, the game of cricket or foot-ball is skill. They all require constant practice. But practice, although it makes one perfect, itself needs to be perfected by a certain amount of practical knowledge based on the practical experiences of experts. Such knowledge is embodied in the aphorisms or Truths in a Nutshell in section III, as well as in other truths presented in this work.

Practical experiences of expert sanyasins or yogis, acquired in a state of Yoga—a superconscious state—have enabled them to discover these truths which every aspirant would do well to assimilate.

These truths offer a theoretical approach to practical work. They cover all the knowledge vital to the practice of Yoga. One has not only to know these truths, but also to practise them, to feel their significance in the daily routine of one's life. One has to act up to them with a sincerity of purpose and a firmness of resolve.

For hints on practice see page 43.



## 13. POWER OF PERCEPTION

The mind is capable of gross perception. It can perceive outer gross material objects through the senses. Yoga seeks to make it strong and controlled enough to be capable of finer inner perception as well, through intuition. Yoga starts with gross perception. When it is perfected and the mind can readily perceive all objects in fuller detail, it is trained to retain the impression of an object, so that one can perceive it also with one's eyes closed. Practise concentration on this impression, so that your perception becomes objectless. This means that the object may not be present. Even then one can concentrate on its image or impression.

Concentrate on the power of the mind which has photographed the object on its clean slate, so that you can see the object in its absence by looking at this image. You are no longer dependent on the external sensation. Think of the cause of which the external sensation is the effect. You are no longer dependent on this external cause. You can now form the image without the external cause.

Try to concentrate on the process of a sensation being caused. Concentrate so deeply that you can feel the motion caused by the sensation on the optic nerve.

Concentrate on that power of the mind that perceives the image without external stimulus. Thanks to this power, you do not now have to use your physical eye to see the object. Your inner eye can see it. In the same way, learn to use other sense organs without external stimuli. Practise feeling without external stimuli.

Concentrate on the reaction on the mind to objectless perception. The idea is that you should leave the image alone and have that feeling of pleasure without it. Be independent even of the image for the joy its perception can give you. Study the working of your mind when you feel the



sort of joy described above. You will notice that the stir in the mind has not been produced by any automatic action of the mind. There is a wire-puller behind it. Concentrate on this wire-puller. When you seek to concentrate on the wire-puller, apart from the mind, as though the mind did not exist, the mind will cease to distract you, and the soul will begin to shine in all its effulgence. This effulgence is the essence of all knowledge, all power, all beauty, all bliss.

For hints on practice see page 43.

#### 14. "LISTENING IN"

For a prayerful attitude one should practise 'Listening in' to the Voice from within. Behind the screen of Nature there is an all-pervading wave of Spiritual power, a Divine broadcast emanating from the central Home of Eternal Bliss to establish the individual soul's contact with the Supreme Eternal Soul. This current of Divine Energy keeps flowing in to all the souls in the form of celestial music. Like sunshine which makes no distinction between the good and the bad and pours itself on all alike, this musical current keeps flowing into all the souls, so that all irrespective of age, sex, colour, class or creed should be equally benefitted by it. The good like rose-buds absorbing sunshine and blossoming forth into fragrant flowers, absorb this life current and radiate peace and happiness all around them. The bad like carrion far from absorbing it, let the bacteria of evil grow in them, till they rot and begin to stink and spread disease and death all around.

Most minds are ridden by the bacteria of earthly desires. They are too deeply engrossed in the evil ways of this wicked world to 'listen in' to the heavenly music of this dynamic life current. These desires pull the souls down into muck and mire. There are others who make it a daily practice to listen



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in to this music within them, thus lifting the souls to heavenly heights, and more attractive regions where they can contact this Rhythmical Divine Life Stream in its fullest and maximum power.

This current serves as a magnet. They are attracted to it away from evil attractions of the world, and begin to rise to heights of glory. All earthly music broadcast from an earthly centre sets up atmospheric vibrations which we can capture on a sound receiving set. All Heavenly music emanating from the Home of Eternal Bliss in the form of this Rhythmical Divine Life Stream sets up ethereal vibrations towards us, as if God Himself were coming to our aid. We can capture these vibrations, if the receiving set of our soul is in working order. When you hear this music you hear God's word, and feel yourself in His August Presence. In such a state your prayers are heard. You can surely hear this music within you, provided that you keep listening in long enough with full one pointed attention.

This process of listening in with the fullest concentration brings us each day a liberal helping of Prana or Primal energy. It awakens our super-sensuous perception. Such perception when developed brings us love, power and wisdom. It can help us hear this entrancing music. It can help us see or hear God.

This process of 'listening in' each day, in course of time trains our inner ear to hear it. One has only to withdraw one's attention from the outer world for a spell each day. This delightful melody begins to ring in one's ear with blissful effect. One ceases ever to be lonely. God's Presence begins to be felt. It is in that state our prayers become highly effective.

For hints on practice see page 43.



## 15. KUNDALINI

Just as Prana like a current operated by the Preserver Himself flows from the Home of Eternal Bliss in the form of a Divine broadcast, and imbues all Nature with powerful effect, in the same way human energy potential can flow into all parts of the body from a centre within us, if operated by the soul, which it is not. It lies dormant within us.

There lies near the rectum at the bottom of the spinal cord (back bone) a centre known as *Muladhara* which governs elimination. This centre is the repository of human energy potential for an individual's upliftment. But this centre which can be operated only by the soul contacting Prana from the Divine broadcast of Prana as cosmic energy, does not operate at all because of the soul itself lying dormant within us. The *Muladhara* has a direct contact with another centre situated near the sacral plexus which is known as *Indri-chakra*. This centre governs our reproduction function. It is directly connected with *Nabhi-chakra* which is situated near the solar plexus and governs general nutrition. This connection extends to another centre situated near the cardiac-plexus which governs the functioning of the heart and the lungs. This centre is known as *Hrida-chakra*. This centre is connected with the *Kanthu-chakra* in the region of the throat which governs respiration. From here there is a further connection with another centre know as *Ajna*, situated in the centre of the brain cavity behind the spot between the two eyebrows. This is the controlling station of the whole body. This centre is finally connected with *Sahasrara* situated near the crown of the head, governing all the functions of the mind.

Should the soul be awakened to help herself of Prana from the Divine broadcast, the repository of human energy potential would spring to life and convey this energy through



the *Sushumna* line to other centres associated with the vital organs, toning them up, till finally it reaches the top of the brain, the *Sahasrara* centre. Then a state of perfect blissfulness would ensue.

So that there should be no short-circuiting, the *Muladhara* centre must not be suffered to work, till the entire system and the mind have been thoroughly cleansed and the mind is in perfect control. This is effected usually through *Pranayama* (control and conservation of bionergy). *Pranayama* also helps control another centre known as *Shivnetra*, situated a little above *Sahasrara*, but not connected with it. It is the black-point in the head on which it is easy to concentrate. This is directly connected with the astral sense organs, and through them with all our inner senses. The upward flight being possible only through the *Shivnetra*, sanyasins seek to start concentration from this black point of the brain.

*Pranayama* is a healer of various diseases. It strengthens digestion. It tones up the nerves and subdues passion. It makes the voice melodious, the body light, the complexion fair, the figure handsome, and the mind cheerful.

For hints on practice see page 43.

## 16. A STRIKING PERSONALITY

All men are not alike. You must be familiar with the type called optimists who at table when offered soft drink will remark with satisfaction that the glass is half full. You must have noticed the other type, too, called pessimists who receiving the same amount of drink will grouse that the glass is half empty. As a realist you will be amused to note that neither statement increases or decreases the contents of the glass being offered to each.

There are some folk who attract others to themselves.



There are others who repel them. Some have a wide range of ideas. Others are half-baked. There is a class that have keen mental penetration. Others take a superficial view of things. Some are bold and courageous. Others are timid and shy. Some have a liberal outlook. Others are narrow minded. Some are domincering and take a lively interest in life. Others are listless and have drooping emotions, so that they exercise no influence over their fellows. Some are extravagant, others miserly; some are fops, others cynics. These are some of the types of human personality.

It has been established by metaphysical research that personality is a phenomenon that is visible to the inner eye of a beholder. As a reaction to subtle influences matter gives off a sort of luminous mist which hangs around it like a halo. The halo of the mind is known as the causal body. That of the physical body, as the astral body. This astral body reflects one's personality. It has a colour of its own. Red represents gross physical pursuits. Blue indicates a high sense of morality. Violet stands for pure Spiritual leanings. Green are selfish, yellow, magnanimous.

Those who have a pure purposeful life and can get the feel of the mighty powers lying latent within them, thereby cultivating strength of character, a high sense of responsibility, self confidence, sincerity, and enthusiasm are said to have a strong blue personality. Those who vacillate, have a wavering will, are thoroughly unreliable, self-seeking and afraid to face the facts of a situation are said to have a red personality that is green round the edges.

To develop a strong blue personality or better still a violet one, one must conquer fear and cultivate a strong will. To this end learn to lead a pure and Spiritual life, to make little sacrifices of your time, comfort and money in the selfless service of others. Forgo your ease so that someone else with over-wrought nerves and a very uneasy life should



enjoy a spell of peace. Forgo your pleasure to relieve another's pain and distress. Practise patience and learn to bear and forbear. Be tolerant of other people's views, even if you cannot bring yourself to agree with them. Do not hurt anybody's feelings. Be tactful and sympathetic in dealing with others, cultivate amiability and intelligence, a quick understanding and poise. Have a positive attitude towards life and not a negative one. Cultivate social habits, good manners and a gift of conversation. Make a note of the following points for practice.

- (i) Form the habit of detached thinking, of thinking on the straight heading for the Truth. Let not your personal prejudices divert your course to wrong channels. If you can keep your personal prejudices out of your thoughts, if you make your thinking impersonal, if you think from an objective point of view, your thinking is termed detached thinking. Let all your actions, too, be detached actions—duty done for duty's sake, not for the sake of the wages that go with it. Love also for love's sake, not for fear of Divine wrath or the fire of hell, or temptation of a life in Heaven.
- (ii) Learn to discipline your mind, to cultivate a strong will-power. After an operation or two of Prana-yama suggest to yourself that you are attaining a strong will-power. Then go ahead and do something good that you have been looking upon as disagreeable. Daily practice on the lines will strengthen your will-power.

A strong, magnetic personality is the greatest asset of one's life. It is a passport to success. Make sure you develop a striking personality, violet in the centre and blue round the edges, by translating the above hints into every day practice.



*Take a mental stock-taking every evening and record your merits and defaults in your Spiritual diary.*

For hints on practice see page 43.

## 17. BEHIND THE SCREEN

Behind the mysterious masks of the mind and the body there is the white effulgent Reality of the individual soul. In much the same way behind the colourful screen of Nature there is white radiant Reality of the Universal Soul. This bright white light of the individual as well as the Universal Soul is of a piece with the resplendant Glory of the Godhead.

From the Godhead to the individual soul it is all one, so far as energy is concerned. Divine Energy and individual Spiritual energy are allied. The differences if any are not of kind but of degree, much the same as the differences in electric energy that for the moment works a plant, and energy that is welled up at the main centre of Power Supply if any are only those of degree. Only energy that lies stored up at the sub-centre of Power supply however great is after all a limited supply, whereas Divine Energy of the Godhead is infinite.

Just as the power plant keeps renewing its resources of power supply from the centre through a system of electric wiring, the individual soul is capable of renewing its resources of power supply from the Godhead through a wireless subtle power connection. This connection with the Godhead is being maintained through a universal life current known as the Divine Life Stream. This life stream being enchantingly musical is also called Rhythmical Divine Life Stream.

There is music on the air, broadcast from some earthly centre, but this music has been converted into electric atmos-



pheric vibrations, and as such flashed all over the globe. You may have a powerful radio set. What would its power consist in? It would consist in its capacity to arrest these electric atmospheric vibrations and reconvert them into musical sound waves.

In the same way there is the sweetest, most mellifluous harmony on the ether broadcast from the Heavenly centre, a stream of it, popularly known as the Rhythmical Divine Life Stream, but this music is Spiritual, and as such inaccessible to your physical ears. Only your soul can convert it into ethereal vibrations by tuning itself in to its celestial symphony, and make it accessible to your astral ears. Thus this influx of Divine Energy can be made available to your body, mind and soul.

Under the vivifying influence of the sun the rose bud absorbs life-giving rays and blossoms forth into a beautiful flower with a delicate aroma that soothes the senses and fills the heart with sunshine. Under the dynamic influence of the soul the mind absorbs the genial glow and all-embracing energy potential with which the magnetic current of the Rhythmical Divine Life Stream is imbued, and radiates happiness, peace and poise to all around it.

To contact the Rhythmical Divine Life Stream, you have to practise introspection. Turn to the soul. It is ever in a complacent mood. It well might be. Isn't it ever absorbed in 'listening in' to the silvery notes of celestial music that is ecstatic, that brings raptures of delight? Let the mind also seek to 'listen in,' in harmony with the soul. Concentrate on this music of the Rhythmical Divine Life Stream. You will fail to catch the notes for some time. Keep listening in. You will hear them. And when you do, you will be well on the way to your goal of self-realisation.

For hints on practice see page 43.



## 18. PHYSICAL CHARM

Physical beauty arrests the roving eye, much the same as in the gloom of a wilderness, where one has lost one's bearings of a dark and dreary night, a bright light in the distance arrests one's attention. The light is a symbol of peace and protection, of power against the forces of darkness and evil, of wisdom and knowledge against the pall of ignorance, of hope and courage in the slough of despond, of liberation from the strangle-hold of vice, of life amidst the terrors of death and disaster. Such light is symbolic of the soul.

Physical beauty is a manifestation of the soul. Loveliness of form and features indicates that from behind this mask of physical form the In-dweller is showing herself. Her inner light of beauty is filtering through the masks, and fascinating the beholders, be-witching them, casting a spell over them and sending some of them into an ecstatic fit of Absorption known as Samadhi.

This is the bright side of physical charm. It has a dark side, too. It makes a man lose his head. This ravishing external (physical) charm excites in him an overpowering desire to make the person possessing it his own. He conceives an attachment for her. It creates in him an urge or passion to win her love, a drive to get her, at all costs.

True, it evokes in him courage to face all hazards, inspires in him confidence, self-reliance, manliness. It inspires in him enthusiasm to act in such a way as to distinguish himself, be conspicuous in her eyes, win laurels and outshine his rivals. But it makes him restless. It makes him lose his grip on himself. And in consequence, with all his endeavours more often than not he fails and feels frustrated. And then he begins to move in a vicious circle, of failure and frustration causing fear; fear bringing in its train restlessness, and restlessness, again, accounting for his failure and frustration.



Moving all the time in the same vicious circle he has no chance nor inclination to dig for a gem or dive for a pearl. No wonder all he gathers for his pains is rubble, or a few pieces of straw. Some less slothful than their fellows dig and delve here there and everywhere but having too many pits to operate upon, the poor fellows cannot go deep into any, and attain no contacts of real value. Now and again someone in a desert goes on working on one and the same pit, deeper and deeper still and comes upon a precious stone or even more precious still a spring of cool, crystal clear water for all to quench their thirst.

In the same way those who seek for something of real value on the surface, in the marvellous cut of someone's features and her delicate school girl complexion are doomed to be disillusioned, when they discover that what they took for supernal beauty was only skin deep. If instead of looking for charm on the faces of all and sundry, or grace in their forms, he had dived deeper and deeper into the ocean of his own inner consciousness, he would verily have come upon someone within the temple, embosomed in the heart of the lotus of the heart, in the pink of perfection, whose radiance and exquisite loveliness far from making him lose his grip on his senses, would have bathed him in the sunshine of blissfulness and peace, of wisdom and virtue, of hope and courage, of supernatural powers and Divine grace.

The first step towards successfully probing the depths of our consciousness is by practising concentration. Concentration is based on faith. You cannot concentrate on God, if you are an atheist. You cannot fix your mind on the powers and potentialities of soul force, unless you have implicit faith in these powers. You may not have a fanatical faith in them. You must, at any rate, be interested in these powers and the ways to perfect them strongly enough to give these ways a trial. As you daily perfect these powers,



your faith in them and in the ways you are perfecting them grows. You become more and more enthusiastic about them. This places success well within your reach, for your scattered thoughts then begin to be collected. You begin to develop your inner vision and gain true knowledge of the soul, and are more and more absorbed in it. Your soul is then illumined and liberation follows.

For hints on practice see page 43.

## 19. MORAL TURPITUDE

Lovely looks looked upon by the fair sex as a real asset turn out to be a heavy liability, if one is devoid of a sound commonsense. A healthy scatheless body, robust and strong and physically fit as a fiddle is not enough, unless it is backed by a powerful mind.

But if you come to think of it, originally, power does not belong to the body. It has not been vested in the mind either. Both body and mind are material mechanisms and like other material mechanisms, operated by power, they must borrow power from some agent of power supply. This agent in the case of the body and the mind is the soul within us.

The soul can lend the body just that amount of energy or vitality that the body mechanism is physically fit to consume. It can lend the mind just that amount of consciousness, intelligence, genius, that amount of power of perception, power of discrimination, volition, thought, concentration, meditation, absorption, power of storing up its sense impressions as *samskaras*, as in the process of evolvment through countless births and rebirths, it has developed itself to be able to manipulate and use up.

One of the main characteristics of the body and the mind is that they are inert. They are mere passive tools. All the



fire and go that we notice in them is there, because of their soul-connection. The soul or Atman is the Reality that lives and is eternal. The body and the mind must perish.

This perishable mind that manipulates the power supply lent it by the soul being itself matter has naturally a material bias. No wonder it identifies itself with all the ups and downs of its material world. 'I am in pain', says it, 'I am ill. This 'I' is the mind speaking—the mind, a mere tool. It has a strongly developed sense of ego. It speaks for its master, the soul. And the master being by nature perfect, can never be in pain, never ill. But when the senses torment the mind with feeling of pain, of illness, the soul is haunted by the idea that it itself is in pain or ill. This false identification is at the back of our miserable plight. Our samskaras or haunting fears that fill the sub-conscious have to be removed, so that the soul should be able to think on its own, undisturbed, and realise its Divine Origin. The main obstacles in the way are obstructions to concentration due to certain complexes. These complexes have to be dug out of the sub-conscious.

To this end the mind has to be put through a process of thorough 'spring cleaning'. Before all the nooks and crannies of the mind have been cleaned and everything is ship-shape again, a lot of junk in the shape of errors of omission and commission in moral behaviour, acts of violence in thought, word and deed, acts of lust, of greed, of passion, of any type of moral turpitude, shall have to be brought to light. Do not be afraid of bringing these to light, and fearlessly jot everything down in your Spiritual diary.

This will give you something for the start something to do and help remove all your disabilities and handicaps to Spiritual success. When the Spiritual disease has been diagnosed the cure is bound to be prompt. Take your Spiritual



preceptor into your confidence without any reservations, and do as he bids you.

For hints on practice see page 43.

## 20. COSMIC CONSCIOUSNESS

Led by sheer curiosity, you fix your gaze on a moving speck in the sky which you are told is a sputnik. This is concentration even though it is momentary, the sputnik passing away in a flash, and with it your concentration.

\* \* \*

Sometimes when a snake drops from the ceiling and lies stunned on the floor, it becomes momentarily the centre of your interest. You concentrate on it for just a few seconds, till you have thought of a way to get rid of it. In this case the emotion of fear has led to concentration.

\* \* \*

In a crowd a person may arrest your attention and hold it, till your interest is aroused, and you seek to know all about him. Your concentration on him may be prolonged or cut short according as your interest in him grows or ceases to be there any longer. You sometimes find it so much the easier for you to concentrate upon one person than upon the others you meet, because what with her personal charm, she seems to exercise a sort of fascination for you. Her virtues and merits you begin to extol, her vices and weaknesses overlook. This is the beginning of physical love and physical love means attachment, which is likely to make one an abject slave of one's sentiments, passions, desires. It tends to make one a man of moods, a sentimental fool.

\* \* \*

In this world of violence and hate, we do need lovers, indeed, but we need lovers who far from having a slavish mentality have so perfected their innate powers as to be masters of their own self.

\* \* \*

The mind is an ingeniously mechanised tool, with an



automatic control. It is worked by power, of which it gets adequate supplies from the soul which is the fountain-head of energy within us. Inflamed by the strong drink of dynamic energy introduced into it by the soul, the mind begins to ride a high horse and act on its own, independently of the soul. Like electricity the mind is a good servant, but a very bad master. Fortified with power it begins to pose as the master itself. So much so that in its mechanism it sets up a branch of machinery that is called its Ego-sense which operates as if the mind, a mere machine, were the machine and the machinist in one. So when one says, 'I am going to have a day off', the 'I' that seeks a holiday is not the soul (the Real Self). It is this Ego-sense of the mind with its sense-attachment. It is this sense attachment that has to be controlled and subdued.

\* \* \*

Sense attachment in its extremity is physical love. And love, the highest form of emotion, is purifying, and as such something that need not be condemned. But physical love is highly exciting, provocative, and as such distracting. It is an obstruction in the way of concentration.

With Spiritual love it is different. It is free from sense attachment. You love a person physically from a desire for the gratification of your senses. Your Real Self, the soul, loves another's Real Self, the soul, from no such desire. In this case the senses do not come into the picture at all. Such love is based on super-sensory perception, on your consciousness of the fact that your consciousness and the other party's are like light in your room and that in the other party's. Light is always one, whatever part of infinite space it might illumine. Your soul and the other party's are one, and all souls are one with Divinity.

So for soul to concentrate on herself and Divinity is not so hard as it has been made out to be.

For hints on practice see page 43.



## SECTION II



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## SPARKS OFF A MYSTERIOUS FIRE

## INTRODUCTION

In this section are being presented in an easily digestible form a few sparks off a mysterious fire, the fire of Life and Light and Power. Each spark is intended to provide to the student of Yoga some scraps of Spiritual knowledge, based on some Great Master's Yogic research. This is described as 'Food for Thought'. To be of real practical value such food has to be assimilated. It should form part of the student's working knowledge of life and Self. And more. Mere knowledge of life and Self is not enough. This knowledge has to be transmuted into inner light. And this can be done only when it is given a practical shape through self experience.

Yoga is a science as well as an art, involving skill in practice. The student of Yoga is, thus, not only a scholar of science but also an artist, and as such has not only to know all about Self, but also to conduct his or her own research on his or her inner consciousness. Every scholar-cum-artist has to have his or her own note-book in which to record his or her progress and defaults from day to day.

Each spark has to be studied in such a way that the student thoroughly grasps a day in advance the principle or principles sought to be brought home in its 'Food for Thought,' and assimilates the Yogic Mantram, the Golden Verse, the Music of the soul and other hymns supplied under 'Preparation', and the steps of practice also supplied herein. He or she should sleep over these before taking up practical work next morning.

\* \* \*

This new approach to Yoga is simple and scientific. The principle presented is highly authentic, and it is supplemented by easy steps for practice. This principle is studied



and assimilated at bed-time. The steps of practice, too, are carefully studied. A hymn is selected out of a hymn book in one's native tongue to be sung before morning prayer. This prayer may be supplemented by any one of the Yogic prayer forms selected out of those given in the Appendix. The technique of the Yogic Asanas such as the Easy Pose, Shavasana and Sirasana may also be studied. The student should then undergo a process of self-inspection and thereafter retire for a good night's restful sleep. He or she should wake up early next morning refreshed. He or she will get up in a contemplative mood for practice.

\* \* \*

As a first essential to success you have to keep your body and mind clean, and your heart chastened. To this end you must form the habit of early rising. Go to bed early and after at least six hours of fully relaxed sleep wake up refreshed at least two hours before sunrise.

\* \* \*

Ease your bowels and bladder regularly at fixed hours. Don't make a frequent use of laxatives. Use no habit forming drugs. Practise physical culture exercises or Asanas that are helpful in relieving constipation. Drink plenty of water. A glass of water with drops of lemon squash first thing in the morning also relieves constipation. Milk is a perfect diet. A free motion in the morning before physical culture devices (asanas), particularly Sirasana is essential.

\* \* \*

Brush your teeth using a good tooth paste, on a soft brush and wash your mouth with a good mouth wash. Do that after each meal, too. Make sure there is no bad breath.

\* \* \*

Give every part of your body a thorough cleansing, to be sure there are no body odours.

\* \* \*



The idea is that you should feel thoroughly refreshed, calm and collected for the day's work.

Please note that the whole of the toilet routine laid down above should not necessarily precede the morning programme of practical work.

\* \* \*

To keep your mind thoroughly cleansed you must practise toleration. Remember that the 'I' in you, your Ego-sense that takes the slightest injury or insult to heart is not your Real Self, the soul. It is your arrogant mind. The soul is too high to be touched by the breath of scandal, to feel injured or insulted. Nothing can cleanse your mind more thoroughly than the spirit of tolerance, the spirit of selfless service, irrespective of class or creed of the person you seek to serve.

\* \* \*

The mind may also be cleansed by discharging your duties to God, to your fellow men, to your self, to the best of your ability. Your first duty to yourself is to maintain your bodily, mental, and Spiritual health. Eat moderately of simple food. Practise Pranayama and Yogic Asanas. Include honey, milk, vegetables and fruit more liberally in your diet. On one day in the month, preferably a holiday, diet morning and evening on nothing but honey, milk, fruit and vegetables.

For mental health practise non-violence in thought, word or deed. Speak little but sweetly. Take out at least five per cent of your income to be set apart towards a charity fund. This fund should go to relieve such workers as have fallen on evil days through unemployment, or death of the sole bread-winner, or some other misfortune beyond their control. It should in no case be used on professional beggars.

\* \* \*

For the benefit of your soul sing to yourself a delightful



hymn or two preferably the Golden Verse, the Mantram, and the Music of the soul, or any other hymn. If your voice is not modulated, sing only to yourself, in your heart of hearts. If you can get someone to sing these to you, that will do just as well.

\* \* \*

After prayer commune with your Maker. Feel as though you were in His August presence in the temple of the soul and were talking to Him. He will reveal Himself to you one day.

### COSY CORNER

The student is expected to have set apart a room or a secluded corner to serve as his prayer-room where incense may be burnt freely to purify the air. This he may call his 'cosy corner'. It must be cosy, airy, well ventilated, with free access to sunlight. It should be perfectly neat and clean and equipped among other things with a bed or lounge chair for relaxation and a wooden seat as previously described, or a soft seat on one side for use in practice involving a sitting posture. You may have a shelf for your religious books or other inspiring literature. You may have on the walls portraits of saints and sages of all religions from whom you can derive your inspiration. Let there be an atmosphere of peace and sanctity about this room.

\* \* \*

Sit down in an easy pose. The best thing is to adopt the Sukhasana pose, for the technique of which please refer to Section V. If for some reason or other you cannot adjust yourself to this pose, you may be seated in a chair, but make sure to sit in such an upright pose that your spine, neck and head are in a line. Sit straight but be sure you are at ease and your muscles are not at all stiff.



## YOGA PRACTICE

Three steps to perfection are :

1. Austerity.
2. Study.
3. Dedication.

## 1. AUSTERITY

Austerity may be interpreted as any practice that :

- (i) Leads to the conservation of energy or heat (tapas).
- (ii) Leads to the right use of this energy to attain self-realisation.

To conserve energy one must practise :

- (i) Control of physical appetites.
- (ii) Control of passions.

To this end great sanyasins suggest :

A. That one should practise moderation :

1. In eating—One should eat to live and not live to eat.
2. In recreation—Beware of sloth.
3. In sleep—Eight hours sleep for adults is advisable.
4. In activity—One must avoid bodily or mental fatigue. It produces body poisons which cause disease and death.

B. That one should adopt a reverential attitude towards :

- (i) Great Spirits of all religions.
- (ii) Great sanyasins and seers.
- (iii) Great teachers and researchers.
- (iv) Great scientists.

C. That one should practise :

- (i) Cleanliness of body and mind.
- (ii) Non-violence.
- (iii) Sexual purity.



- (iv) Honesty and straightforwardness.
  - (v) Truthfulness.
  - (vi) Soft speech.
  - (vii) Kindliness and fellow feeling.
  - (viii) Selfless service of others.
  - (ix) Study of all the truths given in sections I, II and III and concentration on at least one of them each night.
  - (x) Fixing one's mind on an object for longer and yet longer spells without a break.
  - (xi) Fixing one's mind on the image of the object referred to in (X) above.
  - (xii) Penetrating the garb of gross matter and fixing on nature of the object referred to in (X) above.
  - (xiii) Penetrating the gross element of Nature and fixing one's mind on the Soul behind it.
  - (xiv) Fixing one's mind on the Universal Soul.
  - (xv) Fixing one's mind on the Godhead.
- D. That one should practise :
- (i) Control of the sense organs.
  - (ii) Cleansing of the sub-conscious.
  - (iii) Ritual, if one is orthodox in one's faith.
  - (iv) Jappa, repeating the *Yogic Mantram* on the beads of a rosary.
  - (v) Reciting in a sing-song manner the *Golden Verse* and other hymns.
  - (vi) Pranayama.
  - (vi') Physical culture programme.

## 2. STUDY

Study involves study of:

- (i) The scriptures.
- (ii) The truths of Yogic philosophy reproduced in this



book. Not mere study but also how to put them into practice.

- (iii) Any form of pure literature that is calculated to inspire.
- (iv) Biographies of saints, sages, and other enlightened souls.
- (v) Deeds of bravery and chivalry.
- (vi) Deeds of self-sacrifice and selfless love of humanity.
- (vii) Literature on non-violence.
- (viii) Stories of duty done for duty's sake.
- (ix) Actual conditions under which such people carry on as are poor, are in distress, are on the verge of starvation, are terribly sick and in pain in hospitals, are respectable and having fallen on evil days still struggle on in life doing their duty to the best of their ability.
- (x) Actual conditions under which those who have dedicated their lives to the selfless service of humanity live.

### 3. DEDICATION

Dedication means consecrating to the service of God, all your life's activities. Even as the sun sheds life-giving rays on the rich and the poor alike, on the flower beds and the dunghills with equal fervour, without expecting anything merely as a labour of love, as a duty assigned to it by the powers-that-be, so do thou act in life. All your acts being dedicated to God must be worthy of Him, must be done in a spirit of selfless service without an eye to a reward, must be done with the best of effort that you can put into them. Do not be elated at your success or frustrated at your failure. You have spared no effort, done the very



best you can. And that should be all there is to it. The rest is in God's hands, and God's hands and God's outlook are none of your concern. He knows best.

\* \* \*

The power of concentration that leads up to a super-conscious state, a state of perfect Yoga, can be developed gradually through the instrumentality of austerity or tapas, study, and dedication. What stands in the way of concentration and consequent enlightenment is ignorance. Like the fabled musk deer that carries musk within itself, but runs searching around for the source of the haunting fragrance, we carry the source of eternal happiness right within us, and yet we go around searching for it all over the earth. The search is a terrible ordeal, but we undertake it, we know not why, ignorant of where and how to look for the object of our search. There are so many delusions, mirages on the way, sense gratification being one, false clues that leave us bogged and hopelessly lost, another. This search in the wrong places being misdirected energy not only depletes us of our moral, mental and material strength and deprives us of our stamina, but also produces in us the hurdles of desire, of vanity, of anger, of fear and frustration that work havoc with our system, making us more and more attached to the objects of sense, and taking us farther and farther away from a realisation of Self and ultimate union with the Absolute.

## PREPARATION

### 1. *MORNING PRAYER*

When you are clean in body and mind retire to the 'Cosy Corner'. You may do so, in the first place, to offer morning prayer. You may pray in your own way, of course, in the light of your religion, if you are religious minded. It is really intended to be a soulful communion of man with his Maker,



supplemented by any one of the Yogic prayer forms previously selected from among the prayer forms given in the appendix. Let prayer be preceded by a hymn which may either be religious, if you please, or Yogic selected out of some good hymn book in your native tongue. Avoid making it too mechanical.

This step is to be taken up first thing in the day's programme, with every Spark off a Mysterious Fire. 'Morning Prayer' is the index. When 'Morning Prayer' is mentioned, this step is meant to be gone over.

## 2. MANTRAM

Special attention is invited to the Yogic Mantram which may be repeated as often as conveniently possible. The Mantram runs as follows:

*Soham! Soham! Soham! Soham!*

This in the simplest terms signifies 'I am He (whom thou seekest)'. This is as much as to suggest that the soul is a spark of Divinity. When you inhale, you seem to say, 'so'. When you exhale you seem to say, 'ham'. Thus Soham seems to voice the verdict of the soul that it is one with God.

To this the Spiritual aspirants may append the following couplet:

*Come, Come, Thou Flame of Sacred Fire,  
To purest Love my heart inspire.*

The index word which makes you go over this step is 'Mantram'.

## 3. THE GOLDEN VERSE

The Golden Verse is being reproduced here-under. It may be recited in your heart of hearts only, and in a sing-song manner, before you start on the day's programme. It



is a *mantram* of great Spiritual value. It creates the right mental attitude for a successful issue of anything you undertake.

## THE GOLDEN VERSE

*The Soul beholds its Grace Divine,  
Its own enchanting face Divine,  
"Soham!" it cries, "So I'm the Truth,  
I'm He, I'm Lord of Lords forsooth,  
A spark of His resplendant Light,  
Lovely, harmonious, bonny, bright"  
'Om! 'Om! it seeks its 'eavenly 'ome,  
Eternal peace in life to come.  
"Come, Come, Thou Flame of Sacred Fire!  
To purest love our hearts inspire!"  
The souls strike up and hum and strum,  
"Soham! Soham! Soham! Soham!"*

The index is "The Golden Verse".

## 4. INTERNAL HARMONY

The song for Internal Harmony which induces a state of Yoga is being reproduced. This should be recited in your heart of hearts only, in a sing-song manner after prayer. After the song, seated on the soft seat with your spine, neck and head in a straight line steadfastly concentrate on 'listening in' to the Music of the Soul that proceeds from the Supreme Eternal Soul. When practising dynamic breathing or Pranayama, if you concentrate on 'listening in' to the Music of the Soul, the next step will be 'listening in' to the Music of the Spheres, for this music is echoed and re-echoed in the Music of the Soul. When you succeed in catching even a single note of this Music you shall have perfect peace and happiness restored to your heart.



SPARKS OFF A MYSTERIOUS FIRE  
FOR INNER HARMONY

*Through all the stress and strain,  
Mid tumult and the drain,  
On all one's life's resources,  
And psycho-physical forces,  
One hears a voice singing,  
Celestial Music ringing.  
It fills the realms above  
Of His Eternal Love,  
This dulcet heavenly voice,  
It makes one's heart rejoice,  
And peace and bliss it lends,  
And harmony descends.  
These strains of love enfold  
Our dark and dreary world,  
For any one to capture,  
And human soul enrapture.  
One's cosmic sense they brighten,  
And Inner world enlighten.  
To common souls a treat—  
A process we repeat.  
The Golden Verse we sing,  
To mind it peace doth bring.  
The loveliest of the lovelies  
Will now revert to these.  
Celestial tunes begin,  
Now I must listen in.*

## THE GOLDEN VERSE

*The Soul beholds its Grace Divine,  
Its own enchanting face Divine,  
"Soham!" it cries, 'So I'm the Truth,*



*I'm He, I'm Lord of Lords forsooth,  
A spark of His resplendant Light,  
Lovely, harmonious, bonny, bright"  
'Om! 'Om! it seeks its 'eavenly 'ome.  
Eternal peace in life to come.  
"Come, Come, Thou Flame of Sacred Fire!  
To purest love our hearts inspire!"  
The souls strike up and hum and strum  
"Soham! Soham! Soham! Soham!"*  
The index is 'Inner Harmony.'

## 5. PRANAYAMA

To introduce Pranayama or dynamic breathing exercises, recite in your heart of hearts, in a sing-song manner, *the Music of the Soul* given below.

It is presumed that the student has already studied all about Pranayama given elsewhere in the book.

Let him or her be seated in an easy pose, *sukhasana* (see section V) in the 'cosy corner', or take his or her stand or seat out in a garden or a park at a beauty spot where the air is at its freshest.

### THE MUSIC OF THE SOUL

*Soham! Soham! Soham! Soham!  
O for that music soft and fair,  
As pure and sweet as mountain air.  
What dulcet notes the Soul doth sing!  
What soothing sense vibrations bring  
From every sphere, from far from near  
From here, from there, from everywhere.  
Soham! Soham! Soham! Soham!*

Dynamic breathing is excellent for body and mind health.



It clears mental clouding, relieves body fatigue and nerve strain. It provides bionergy or life force, which soaking into the entire system revitalises it, inspiring fresh energy and alertness. It offers relief to chronic cases of constipation and insomnia, setting right sluggish bowels and making one sleep softly and naturally, waking refreshed and revitalised.

Breathing in is to be done through the nose, slowly and deeply filling in the lungs to capacity. Let the life force that is pouring in start filling the bottom part of the lungs extending down to the abdomen. Let it slowly go on filling in the upper part, swelling the chest slowly upwards. Continue the inhaling process slowly, till expansion reaches up to the throat. As you breathe in, in one long drawn in breath, utter the syllable "so".

\* \* \*

Then hold it in for a bit. Let the Prana or life force soak into the whole system. You will feel it energising the vital organs, making the movement of the blood and the hormones brisk, and toning up the bowels and the nerves.

But don't let this process of holding in be in the least a strain on your nerves. All this is the work of just a few seconds. Let the process be natural, with no affectation.

\* \* \*

After the life-force has soaked in, in the course of a few seconds, and the foul air has taken in its sweep part of the toxins to be thrown out, start exhaling through the nose. Do so as slowly as you proceeded when inhaling. Slow sweeping removes more toxins, and clears the system of them in a better and more effective way. It makes one feel so much the lighter and more refreshed. During exhalation which should correspond exactly to the duration of inhalation, utter in a long drawn out breath, 'ham'! Such breathing where the duration of time of inhalation exactly corresponds to the duration of time of exhalation, is called



rhythmic breathing. Every process in the system must be rhythmic, more so breathing. Repeat the above process of Dynamic breathing ten times.

After each exhalation start crooning the Yogic mantram thrice. It is a mantram of high Spiritual value and is a powerful inducement to the soul to wake up to conscious activity.

After this practice one feels as fresh as a new born babe, and after the repetition of the Yogic mantram the tenth time, as innocent. One's energy and power of resistance in life are intensified. Breathing should be free and easy. No tight-fitting clothes, no corsets, no girdles should be used when practising. Fresh air should freely circulate around one. One should also beware of a draught. The index in this case is 'Pranayama'.

## 6. ASANAS II

To introduce physical culture exercises recite the following in a sing-song manner :

*On every hand, on rock or sand  
In summer heat or snows,  
One's apt to find, a dreadful kind,  
Of foes, and foes, and foes.  
The mind they cramp, the morals damp,  
And choke our nerves and muscles,  
Evils espouse, passions arouse  
And kill the blood corpuscles.  
To fight such foes, a fight that's close  
Great strength the mind must muster,  
No flowery bed, no easy tread,  
All energies must cluster.  
So let's be fit, and let's not quit,  
In wintry ice or snow,*



*All passions spent, in calm content,  
Let's feel the summer's glow.  
All wrongs to right, all ills to fight  
A new device invented,  
This we must work, and never shirk  
Hereafter's being presented.*

*For the devices to select from, turn to section V.*

After the music take your stand in a garden or a park at a beauty spot where the air is at its freshest and practise any one of the devices of physical culture given in Section V. After physical exercise and a walk which is optional, you must return to the cosy corner to practise Sirasana, if you feel like it, and Shavasana which is a 'must' in all cases.

## A MORNING WALK

A morning walk in fresh air, should the weather permit, and the student feel inclined to undertake it, is very helpful. But it all depends on the time at the student's disposal. A highly profitable practice in the course of this walk is pranayama, an exercise or two, where the air is at its freshest.

The index in this case is "Asanas".

## 7. INNER CULTURE

Moral and Spiritual culture exercises form part of the practical work. They involve training of the sense organs, sense control, and mental discipline. These are being provided in Section IV. Higher devices to attain the power of concentration, meditation and other subtler processes leading up to the fusion of the individual with the cosmic soul and the Absolute have also been included —see Section IV. You have to make your choice of any of these for the day's practice.

The index is 'Inner Culture'.



## LINES OF PRACTICAL WORK

*STANDING INSTRUCTIONS FOR ALL SUCCEEDING  
PASSAGES**THE STEPS OF PRACTICE IN BRIEF*

To be read with every passage under 'Food for Thought'.

PRACTICAL WORK  
FOR THE EVENING

- I. Study and contemplate over the passage.
  - II. Study and contemplate over Preparation under Section II and the Technique under Section I Part VI.
  - III. Subject yourself to a process of self Analysis in the light of the questionnaire appearing in Section I Part VI-7.
- Sleep over your thoughts so that you may wake up early next morning refreshed and yet in a contemplative mood.

## FOR THE FOLLOWING MORNING

Practise each of the following devices of which only the 'Index' or title is being given. For details refer to 'Preparation' above.

1. Morning Prayer.
2. Mantram.
3. The Golden Verse.
4. Inner Harmony.
5. Pranayama.
6. Asanas.
7. Inner Culture.

\* \* \*

## 1. FOOD FOR THOUGHT—PEARLS OF PRICE

The diver dived into the shark infested depths of the seas. He scoured the bottom rocks amidst death dealing



monsters and other unknown terrors of the deep. He gathered a basketful of pearl oysters.

When he came out and broke these open, you may imagine his delight when he found in one of them a big pearl of great price.

A research scholar dived deep into his sub-conscious mind. His exploration continued for some time. Then something came to light. He invented a device. It was a potential process of power production, an invention of great industrial value which raised his name to dizzy heights of glory. Seers of old dived deep into the sub-conscious. They dived deeper and deeper still, till they attained a superconscious state, where they found themselves standing on the brink of the ocean of their Inner consciousness. Into this they dived again and again, because they relished doing so. They were supermen. They were in a state of blissfulness and peace, a state of cosmic consciousness, and by and by they attained a state of Absolute consciousness and Supreme Union.

For lines of practical work see page 104.

## 2. FOOD FOR THOUGHT—A GLIMPSE OF THE SOUL

A superman is a dominant personality. He is at perfect peace with himself—has a contented heart, a quiescent mind, a soul that shines in the light of its own pristine glory, that radiates joy and peace to all around it. He has a clear insight into the very heart of things. And on top of everything else, he can dive, at will, into the depths of his Inner consciousness and help himself to any extent of its infinite light, and life and energy. No wonder that he feels A-one and on top of the world.

The wonderful feat of diving into the depths of one's Inner consciousness was and still is being practised by many



a person in this busy work-a-day world. The Seers-of ancient India practised it to perfection. They dived deep into the ocean of their own Inner consciousness, and came out with some very valuable pearls. These pearls were truths that dawned upon them through catching a glimpse of the Supreme Soul.

For lines of practical work see page 104.

### 3. FOOD FOR THOUGHT—YOUR REAL SELF

The soul is full of bliss, and the soul being your Real Self, you should always be happy and blissful. But you are not. This is due to the fact that in your ignorance you have begun to identify yourself with your mind and body, and these being exposed to the vagaries of time and space are amenable to the onslaughts of change, sorrows, privations and sufferings of life. You forget that you being one with the Eternal Truth and changeless, are yourself Eternal and not subject to sorrows, privations or sufferings.

Your body and mind drag you away from your blissful Origin, and cause you to be so entangled in the humdrum routine of material life and an almost endless chain of births and rebirths that your plight has become really miserable.

For lines of practical work see page 104.

### 4. FOOD FOR THOUGHT—PRANA

A beautiful person smiles. What is in that heavenly smile that makes the beholder's heart miss a beat. It is the force of the all-pervading Prana (power-potential) behind it, proceeding from the Divine Source. It is this self-same force of Prana behind the celestial music of a marvellous musician that delights the hearts of an audience. It is this striking force of Prana again, that is at the back of the sur-



geon's skill that brings a dead man back to life, or at the back of an inventor's genius that inspires the thought that gives the world an auto-jector that restores life to the dead, or some other marvellous invention. What makes an orator feel, know, will, move, act, talk and think thoughts that magnetise, and electrify an audience and enthrall a whole country? Why, this very Prana.

Prana enters our system through the air we breathe. If it is in excess, it is stored up in our brain as 'ojas'.

Prana is at the back of all energy supply. Nature retains it as electricity, of which the entire gross material Universe is composed. Nature retains it as the source of ethereal vibrations that give us our gravitation, cohesion, magnetism, light, heat, nerve currents, thought vibrations, and vital forces. Nature which is imbued with the all-pervading Rhythmical Divine Life Stream, the main source of our additional supplies of Prana, makes us breathe hard and fast when being exhausted in a race, our energies being rapidly consumed, we need additional helpings of vital energy. For this reason Nature induces deep breathing, when we sigh. It induces retention of breath for conservation of Prana when we are passing through a delicate situation. Just as deep inhalation provides additional energy for an exhausting job, retention of breath provides scope for conservation of this energy in the whole system for emergency use, so also deep exhalation removes all the impurities and toxins from the system. These processes are essential for the attainment of cosmic consciousness. That is why Pranayama comes into the scheme of Yogic activities.

For lines of practical work see page 104.

## 5. FOOD FOR THOUGHT—RELIGIOUS TOLERANCE

There are certain principles of morality which were



stressed by the sages of all ages. They enjoined their disciples to be clean in body and mind, pure and undefiled, to be non-violent in thought, word and deed, content and kindly, fair and just, and conscientious in the discharge of their duties. They directed them to be truthful and honest, always drawing a straight furrow and playing the game. They called upon them to be unselfish and altruistic, noble and whole souled, sober and staid, modest and virtuous, continent and chaste, sincere and devoted. These principles are vital to the maintenance of peace and harmony in the Universe. Hence they were adopted by all the religions of the world as tenets of their respective faiths. They go unheeded, though, by the man in the street.

All good and pious men, however, live up to these principles. They have a firm (though not fanatical) faith in their own religious observances. And yet they make no distinction between one religion and another. They hold steadfastly on to their own belief, but at the same time are extremely tolerant of other people's faiths.

For lines of practical work see page 104.

## 6. FOOD FOR THOUGHT—PHILOSOPHY

There are, admittedly, points of difference between one religion and another. But the differences far from creating a cleavage, and breaking the world up into water tight compartments of communities, serve only as ordinary differences of opinion between sensible friends.

To seekers after Truth all religions are like press photographs of the same newly consecrated church. Each photograph was taken by a different press photographer from a different angle. The photographs although identical in their essentials seem to differ in point of detail, though each represents the same hallowed principle.



In the same way religions of the world seem to be different to different people, even though each represents the same Eternal Truth. Hence all good and pious men have a reverential awe of all religions.

For lines of practical work see page 104.

## 7. FOOD FOR THOUGHT—THE SPARK WITHIN

A vexed and worried worker oppressed by a thousand and one agonies visited a Seer, and related to him his woeful tale. Misfortune was dogging his footsteps. He was in sore need of help. Would the great Seer give it?

The great Seer replied,

You have within you an infinite ocean of Divine Light and Energy. Dive into its depths, and you will hit upon a ready solution of all your life's problems. All your worries and vexations, woes and weaknesses will vanish. The Seer guided the workers foot-steps along the path of peace, the path of Yoga. Even before the worker was well on his way, he began to perceive in him a strange sense of security, a slow and steady growth of vigour and vitality both in body and mind, a clarity of thought and ability to understand life's events better, a gradual steadiness of attention and control of sense organs. He felt happier at heart and pleased with himself. This path of peace turned out to be a veritable path of progress.

For lines of practical work see page 104.

## 8. FOOD FOR THOUGHT—MIND CULTURE

The great Seers of ancient India who had become God-conscious were of the opinion that for self realisation one need not renounce the world. From the tumult and commotion of outer life one can also escape into the solemn stillness of



one's Inner self. This can be done by proper disciplining of one's senses, by training in the Yoga Cosmos technique. This is a Yogic system of self culture which among, other things involves the awakening of the powers and potentialities lying latent within us. For a sound mind you need to have a sound body. So body culture is an essential precondition to mind culture. And mind culture lays special stress on memory as well as Will culture.

For lines of practical work see page 104.

### 9. FOOD FOR THOUGHT—A FLASH FROM THE SUPREME SOUL

Life is action. Life is work. But work is based on thought. Where there is no thought, there is no real work.

Divested of noble thoughts life loses all its charm. Noble thoughts or high ideals are pearls of price for which someone had to dive deep. Great Seers and Sages of all ages dived deep into the ocean of the Absolute, where they tarried, bathed in the blissful effulgence of Divine Love, resting their inner eye on a vision of exquisite loveliness and grace which held them spell-bound. In that ecstatic state there dawned upon them certain Universal Truths which are a flash from the Supreme Soul arrested by an individual soul. These serve as an unfailing guide to self-realisation.

For lines of practical work see page 104.

### 10. FOOD FOR THOUGHT—A VISION OF THE SOUL

*He doth reveal Himself but when  
Our hearts are full of love Divine.  
We sure are doubly blest, and then  
His glory in our soul doth shine.*



*A vision of thy lovely face,  
 Harbinger of eternal bliss,  
 A view of thy surpassing grace,  
 For sure, O soul, I would not miss,  
 All doubts and fears, for future years,  
 To restfulness do then subside,  
 And peace and poise, one seldom hears  
 Of, then within the hearts reside.*

For lines of practical work see page 104.

## 11. FOOD FOR THOUGHT—THE SOUL AND THE GODHEAD

The house is plunged in darkness, for all outer light has failed, and the Master of the house, the purveyor of all Inner Light is fast asleep. Let us gently wake him up and then the whole place will be a blaze of his resplendent glory.

The house is the body. The outer light is the intellect which is not the mind's own light, but which the mind reflects, which we shall herein call the light of the mind. The master of the house, the Divine Spark or soul is the fountain of light and energy within us. The real source of this spark is the Godhead. If you may call Spirit stuff, the soul is the same stuff as the Godhead, the Infinite ocean of Life and Light and Energy that is All-pervading All-powerful, All-seeing, All-knowing, All-wise, All-merciful, the Creator and Preserver of all life.

For lines of practical work see page 104.

## 12. FOOD FOR THOUGHT—THE TEMPLE OF THE SOUL

Thus, the human soul being one with the Godhead has at the back of it all the powers and potentialities of the God-



head. But being asleep and unconscious it is unaware of this vital fact, and lets things drift along in the indifferent light of the mind. The soul, indifferent to its own original nature as the source of all light, condescends to let the course of its life on earth be guided by the artificial light of the mind. It is like the glow-worm beckoning to the sun to be guided by its light.

The soul has to be awakened. It has to be disillusioned. It has to realise that it is one with God. It is God. The body and mind provide a home for the soul. They are a temple of the soul. They should, therefore, be kept in perfect condition befitting the godliness of the soul.

To keep the body ship-shape and the mind in perfect condition they have devised Yogic Asanas, which are ordinarily easy, scientific, physical exercises suitable to both sexes, all ages, all tastes. For mind control and the control and conservation of bionergy they have perfected Pranayama which helps sublimate our animal nature, perfect our muscular, sexual and mental energy, and awaken the dormant *Kundalini* bringing in its wake both Spiritual as well as temporal greatness.

For lines of practical work see page 104.

### 13. FOOD FOR THOUGHT—A PERFECT ALIGNMENT

There is light within us, clear, strong, revealing light. It proceeds from the head as the light of the mind, and from the heart as the light of the soul. The soul like the sun is a luminary. The mind like the moon has no light of its own. It borrows all its light from the soul.

If the mind concentrates on the soul and the light of the soul is focused on it, the outcome is the genius of an Albert Einstein, a Newton, an Edison, a Charak, a



or a Tagore. If they are out of focus, it points to a mediocre personality.

Mind and soul are higher centres of our being. One can derive inspiration from the highest centre of life (Supreme Soul) provided that one can establish alignment between mind, soul and the Absolute. One can thus be tuned in to receive all the benignant influences that are being broadcast from the Supreme Soul.

This alignment can be established by following up certain simple facile devices of self culture based on the lines of Yoga Cosmos technique. This technique develop inner powers of Spiritual perception, so that one is enabled easily to rise in stature, materially, mentally, morally, temporally and Spiritually, and as a self realised soul get what one wants merely for the asking.

For lines of practical work see page 104.

#### 14. FOOD FOR THOUGHT—YOUR ETERNAL SELF

The real man in a person is not his or her body, any more than the real man in you is your coat. The coat is only a garment that you can discard at will without in any way interfering with your real identity.

In the same way, your physical body like your coat you will discard one day, without interfering with your real identity. The physical body is the outermost covering of your real Self. This covering is made up of the essence of food, and subsequently it returns to food.

Remember that when a person is supposed to have passed away, and the doctors pronounce him dead as a door nail, far from being dead, he is very much alive and kicking. Only he has discarded his physical body as one discards one's old suit. His real self, his SOUL, still goes strong in



what Sages term his astral body (subtle self). Not soul alone, but also mind minus memory. The mind being in a state of evolverment, it is essential that it should daily grow more and more developed. To this end it has to be borne in mind that the powers of the mind can be enhanced only by their own exercise. By the use of thought thought grows, as also love and Will. Self help to exercise these in all their purity is essential.

For lines of practical work see page 104.

## 15. FOOD FOR THOUGHT—WHAT CONQUERS DEATH

There is extensive medical evidence to prove that persons have lived happy and contented, years and years beyond the natural limit they had scope to live, with their vital organs, kidneys, lungs, even heart impaired, and in a state of irreparable deterioration. As a matter of fact, in the face of their medical history they ought to have died decades before.

Some such folk were unaware of their physiological defects. Others knew of their terrible plight. Yet they carried on in life with the fullest confidence, because they were possessed of a very strong determination, and had firm faith that Providence had so designed their system that they could not but live up to a ripe old age, whatever their infirmities. Unconsciously they were drawing upon the health-giving, dynamic, creative properties of their soul.

For lines of practical work see page 104.

## 16. FOOD FOR THOUGHT—THE MASTER OF CEREMONIES

God is the Creator, and God's creative force is being endlessly directed towards His creatures through the Rhy-



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thmical Divine Life Stream (R.D.L.S.). The soul that has faith, hope, optimism can easily exercise its power to channel the R.D.L.S. or God's creative force into its own life and keep the body and soul together as long as it likes.

To channel the R.D.L.S. and God's creative force into one's life one has to learn how to tune one's self to gentle sounds of quietude that create beauty, blissfulness, serenity, peace, harmony, and tranquillity which are the attributes of the soul. One can tap the soul for these attributes through a just appreciation of Nature's gifts, and awaken it to a sense of realities by pursuing the simple natural easily practicable devices of Yoga, and thus make one's life a heaven on earth.

To the soul are opened the flood-gates of Heaven, as soon as it realises that far from being the slave of the body and the mind, it is the real Master of ceremonies, the powerful agent that supplies the entire power potential requisite to run the body and mind machinery. Without it there would be no life, no form, no personality, no essential intelligence, no Ego. But for it the mind, the causal, astral, and physical bodies would cease to function.

For line of practical work see page 104.

## 17. FOOD FOR THOUGHT—THE IMMORTAL SOUL

The soul is immortal, even though body and mind must perish. You live in the midst of death, and yet you are not afraid of perishing. You never have a premonition of death, even though you see, almost daily, so many around you passing away to join the majority. This is due to the fact that you (your real self, the soul) are unconsciously aware of the fact that you are immortal. The soul is Eternal.



Nothing can hurt it. No injury can be caused to it. Fire cannot burn it. The icy cold of the Arctic cannot freeze it. It is absolutely changeless, absolutely deathless.

What you call death is only a phase in the eternal life of the soul, which keeps passing on from one body to another, casting off worn out bodies, like worn out garments, and each time going one better for more mature experience, and putting on a new body like a new garment.

A Mr. A who died a thousand years ago, or more, is not dead. His soul (or the real self within him) still lives and shall go on living for ever. He has been passing on from one incarnation to another, being born and reborn now as a Mr. B, and again as a Mr. C, and a Mr. D, and so on *ad infinitum*. The immortal soul goes on in her endless travels, an evolutionary march through time and space, till one day being fed up with these, and realising her origin she is disillusioned, and merges back into the Absolute, in her real Home of Eternal Bliss.

For lines of practical work see page 104.

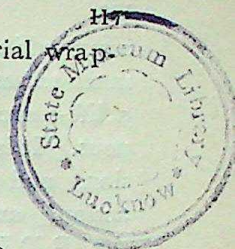
## 18. FOOD FOR THOUGHT—AFTER HIS OWN IMAGE

“God made man after His own image,” says the Bible. Very true, indeed. But Sages who have experienced God and perceived Him, with their inner powers of Spiritual perception assert that the resemblance is not extrinsic. Man and God are not superficially alike. They are virtually so.

Man is Spirit. So is God. Man Spirit has four material wrappings:

- (i) The Mind
- (ii) The Causal body.
- (iii) The Astral body.
- (iv) The Physical body.





God-Spirit has also four self-created material wrappings :

- (i) The Universal Mind
- (ii) The Causal Universe
- (iii) The Astral Universe
- (iv) The Physical Universe.

All these are stretched out over infinite space.

Man-heart supposed by some to be the seat of the soul, stimulated by the soul pumps life-blood to all the multi-myriads of living cells that constitute the physical body. This it keeps doing all the time to keep things in order and the cells in good sound condition, provided that they are fit to help themselves to all that the blood circulation has to give them.

God-Heart, the Home of Eternal Bliss, the seat of the Supreme Soul pumps life, light, power of perfection, peace, tranquillity, bliss, courage, beauty, wisdom and all the good things of life to all the multi-myriads of souls that fill the entire creation. This it keeps doing all the time as the Rhythmical Divine Life Stream (R.D.L.S.) which carries all these boons to the door-steps of all the souls, so that they should help themselves to as many of these boons as they choose, provided that they are in a fit condition to absorb them. It is to keep the body, mind and soul fit and in a receptive mood to absorb all the boons of the R.D.L.S. that the Cosmos technique of Yoga practice has been invented.

For lines of practical work see page 104.

## 19. FOOD FOR THOUGHT—CELESTIAL MUSIC

The R.D.L.S. has been proclaimed by sanyasins as the word of God. It is God manifesting Himself to His creatures. Only a trained inner ear can hear this word. Only



a trained inner eye can see this manifestation. Only trained inner senses can sense this Divine expression. They call it a life-current, a Divine broadcast. It is bright and luminous. It is sweet and musical. It is God Himself in expression, and is exquisitely enchanting. It is God Himself in action, and is infinitely dynamic. In its outer current the R.D.L.S. helps effect our all-sided development, to ensure our Spiritual as well as material well-being. In its inner current back to the Home of Eternal Bliss, it helps lead the soul back to its Origin, to the fusion of the individual with the Cosmic Soul, the soul at last attaining eternal peace, happiness and bliss by merging in the Absolute.

The music in the air that is being broadcast from an earthly centre cannot be heard with our physical ears, except through a powerful instrument in the receiving set that electrically converts it into atmospheric vibrations. The celestial music in space, proceeding from the Heavenly Centre, cannot be heard by our physical ears unless some powerful Yogic devices awaken our Inner powers, the Divine light within us, that can Spiritually convert this music into ethereal vibrations to be absorbed by our physical, intellectual, and moral senses and Spiritual light. This is what Yoga practice is calculated to develop in us.

For lines of practical work see page 104.

## 20. FOOD FOR THOUGHT—GOD IN RAGS

The babe develops its powers at home under the affectionate care of its parents, sometimes even by being knocked about in the outer world. Under similar circumstances, at school or college the growing lad develops his mental or even moral powers. Through heredity or according to the measure of his success in the struggle for existence a youngman acquires his material powers.



His most valuable asset, his higher Spiritual powers, he leaves to his teachers to develop for him. How far do these extraneous factors help him develop his powers? Not very, we are afraid. The average man of to-day is physically feeble. The daily mounting doctor's bills betray his infirmity. The common man is mentally a mediocre. What with his nervous system being so high-strung, mental hospitals of the civilised world are over-crowded, and wisdom in the general run of mankind is a rare gift. What with his second rate intellectual worth—every Jack Sam and Harry is not a genius, his mental equipment is a mere one horse show. The man-about-town can claim no moral superiority, either. The high tide of vice in this wicked world and the rapidly growing wave of crime, point to a lack of the moral sense. In spite of the vaunted prosperity of the world, the ordinary middle class man is materially only two by four.

And Spiritually, with a few solitary exceptions, every single individual in our sophisticated society is imperfect. God is love. But men are full of hate. Soul, the Divine spark, is peace, and bliss, and virtue. And yet men glory in war, in physical and mental conflict and lust and cruelty and vice. Soul is God in rags. The rags are the restive mind, the obstinate causal body, the evil astral frame, and the much too grossly polluted physical body. Why not purify and perfect all these, so that they should form a fitting *raiment* for the God within?

For lines of practical work see page 104.

## 21. FOOD FOR THOUGHT—HOW LIFE BEGAN

Talking of life, one is apt to ask, "How did it begin? Some say it came out of nothing. Did it come out of nothing?"

It certainly couldn't, for nothing can come out of nothing. Life is a reality. It must have had a real origin. But it has



no beginning. It has no end. It is eternal. This is how it works out.

There is the Infinite Ocean of the Absolute. This limitless Ocean that is all-pervading, though, as a rule absolutely calm, tranquil, unperturbed, is now and again stirred, lightly on the surface, and manifests itself as a mighty wave of the Universe, where life begins to evolve in all its multifarious aspects.

For lines of practical work see page 104.

## 22. FOOD FOR THOUGHT—HOW LIFE EVOLVES

The microscopic bubble, a fungus, drawing upon the inherent energy of the Absolute undergoes a slow process of evolution and develops into a plant which by the same process in myriads of years unfolds itself as an animal. This process which is ever in progress results in the creation of lower animal life, which after 8,400,000 incarnations grows into man, and then into superman. This upward trend in growth of life persists till in its pristine purity the soul merges back into the Absolute, and then the Infinite ocean of life, light and energy is no longer perturbed, and absolute peace and harmony is restored.

The process is repeated again and again in a cyclic order and goes on *ad infinitum* to Eternity. This is how life is made out to be Eternal. It has no beginning, no end.

For lines of practical work see page 104.

## 23. FOOD FOR THOUGHT—NOTHING EXISTS BUT THE ABSOLUTE

Life is a way in which the Absolute manifests itself. In the same way, matter is another way in which the Absolute manifests itself. Matter sprang from the Absolute, lives in



the Absolute and subsequently in its pristine purity merges in the Absolute. The same is true of the mind. As for the soul. It is itself a fragment of the Absolute.

This establishes the fact that nothing exists but the Absolute. Death is a negation of life. Since life never ends, death ceases to have any significance. So why should anybody be afraid of death.

For lines of practical work see page 104.

## 24. FOOD FOR THOUGHT—"KNOW THYSELF"

Wrote the Greeks over their temples, "Know Thyself"—A person's real identity or real self survives in his or her astral body after his or her physical death. This inner body has a starry outline and is known as the astral body. It is also termed one's 'subtle body' or 'second self'. It is a material frame, but the particles of matter are so fine it is normally invisible to the physical eye, just as the ether, electricity, magnetism, air, though material are, invisible to the physical eye.

The astral body is a replica of the physical body, the resemblance being exact in all particulars, scar for scar and mole for mole. It is fitted with all the sense organs. Only these represent one's Inner Senses, a channel of Spiritual perception.

The astral body encases another body, invisible, though material like itself which being the root cause of the existence of the astral as well as the physical bodies is known as the causal or root body. It controls the instincts as well as the sub-conscious mind minus memory which depends upon small markings on the physical brain cells which dies with physical death.

Pent up within this frame is the material force we call mind which is glorified by the light of the intellect which is



not its own light. It borrows this light from the internal source of life, light and energy, which is Prajna, the soul. The soul which is one's real self is enveloped by a thick haze comprising the mind, and the root, astral and physical bodies.

For lines of practical work see page 104.

## 25. FOOD FOR THOUGHT—A BROKEN REED

It has now been established in the Parapsychology laboratory of the Duke University that man is something more than a physical being, that an extra-physical factor (Spirit) exists in him. This is as much as to say that he is possessed of an extra-physical (Spiritual) system which constitutes his soul, which is the real man in him.

This true reality (soul) in him is a particle of the Ultimate Reality, we call God. But God is the acme of perfection. But the average man or woman's soul, in spite of its infinite powers and potentialities of light, life, energy, peace, bliss, purity, beauty, courage, and wisdom, has unhappily come to be reduced to a broken reed, because of its material bias.

For lines of practical work see page 104.

## 26. FOOD FOR THOUGHT—BY-PASSED

The soul with all its latent powers of perfection is being by-passed by its material equipment of mind, causal, astral and physical bodies.

Man may be compared to a temple. The soul is the god enshrined therein. Its material equipment (bodies and mind) are the building together with other fittings of the temple. We can, if we so desire, tap the god for its infinite powers of perfection, and thus grow mentally,



morally, Spiritually and even temporally beyond the dreams of avarice. But we leave the god alone, and attracted by the beautiful furnishings and ornamantal decorations of the building and its rich style have begun to worship these instead. This wrong approach has incapacitated us. It has shattered our nerves and demoralised us.

The soul, the inexhaustible storehouse of power of perfection, lies locked up within us. Yoga practice is the key to this storehouse.

For lines of practical work see page 104.

## 27. FOOD FOR THOUGHT—INSTINCTS

“Blessed are the pure in heart, for theirs is the kingdom of God.” —*Bible.*

The first essential of Yoga practice is mind purification. No amount of sermonising can secure one this. In this wicked world most take to vice by instinct, much the same as a duckling takes to water. You do not have to teach them how to conduct themselves in life, any more than you have to teach the duckling how to conduct itself in water. They have acquired it, partly from heredity, and mostly from a natural tendency to act viciously from long practice in previous incarnations.

What you elaborate in one incarnation you retain in a subsequent incarnation as instinct, and in the evolutionary march whether you bear the palm or yield it, you go one better in each subsequent incarnation. One's wickedness, therefore, often has its roots way back into the past over a few or many previous incarnations, and is now too obstinate, too hide-bound to yield to mere moralising, be it even by a great Saint. Such drastic wickedness calls for drastic treatment.

For lines of practical work see page 104.



## 28. FOOD FOR THOUGHT—DIVINE CONTACT

Subtle jealousy, hatred, evil intentions of a designing woman can never be lightly brushed aside by simply listening in to sermons of non-violence in word, thought or deed. She has somehow to be inspired to act differently. And inspiration in this age of scepticism seldom comes from an extraneous source. It springs only from within.

One has to awaken the powers lying latent within one and thereby establish a Divine contact through the medium of the R.D.L.S. (nada). This and only this can help one secure a pure, untainted heart, conquer one's internal nature one's superstitious belief, one's inordinate sex obsession, one's sinful propensities, one's false-hood and sycophancy, one's double dealing and treachery, one's degradation and moral turpitude, one's egotism and self-indulgence, one's brutality and demoralisation. Our problem, then, is not how we can secure mind-purification. It is how we can awaken our internal powers and contact the R.D.L.S. (nada).

For lines of practical work see page 104.

## 29. FOOD FOR THOUGHT—THE HALOES

The R.D.L.S. is a subtle Spirit current. The mind, and Causal, Astral and Physical bodies being matter, fine or gross, cannot establish a direct contact with this subtle current. Only subtles Spirit of the soul can do so.

A luminary hemmed in on all sides by matter, the soul has around it haloes, five in number, of varying degrees of density or fineness. The outermost haloe has the characteristics of the physical body. It exists. It is born. It grows. It is subject to change. It is subject to death and decay.

Next to it is the haloe of vital elements comprising force that functions in prompting respiration, in causing the bowels



and bladder to ease themselves, in causing the blood to circulate, the food to be digested, the eyes to blink, one's appetite to become keen, the body to be nourished, in case of a pregnant woman the child to be ejected out of the womb. It causes one to think, to belch, to hiccough, to vomit. After physical death it causes the astral body which still lives, with all it contains, to separate itself from the physical body, which it leaves behind to disintegrate.

The third is the haloe of the mind. The fourth is that of the intellect including the ego and operating on the sense organs. The fifth is the haloe of bliss which merges with the immortal soul.

For lines of practical work see page 104.

### 30. FOOD FOR THOUGHT—MATTER

The haloes are the outcome of the light of the soul operating on the particles of matter in different degrees of density. The mind and the bodies being matter their attributes are material, that is to say that they are subject to decay and death. So they are subject to fear and frustration. This handicap of the mind and the bodies is invariably reflected in the haloes. It overshadows the atmosphere and obscures the vision of the soul.

The soul is Spirit in its pristine purity, and is immortal. It is gifted with bliss, consciousness, purity, which it would transfer to the mind and the bodies, were its vision not blurred by its materialistic bias.

For lines of practical work see page 104.

### 31. FOOD FOR THOUGHT—MISGUIDED

The soul is a free agent. It has a mind engine and a body engine directly under the control of the mind engine.



But these engines get all their power supply from the soul. When once power has been switched on, these two engines even though they are mere passive tools, begin to act as if they were independent operatives, not subject to the control of the main source of their power supply, the soul. They begin to dominate. The soul, the real operator, in its ignorance begins to think that the mind is the real man at the helm, and as such has to be passively obeyed. When you say, "I have hurt myself, I am in pain, I am so sensitive. I do feel insulted" it is really, your mind that is speaking. The soul as Spirit cannot be hurt or pained. It is not subject to disease or death. It is eternal. This ego-sense, this arrogance is a malady from which the mind is suffering. The soul is pure and painless taking no injury or insult. It is too elevated to be effected by these.

The ego-sense of the mind is responsible also for the misguided soul's likes and dislikes, its feeling of possessiveness, attachment, saying, "This is my fat bank balance. That is my beloved". They do not really belong to the soul, for when the soul passes out of the body, the bank balance is left behind, and the beloved, too, disowns the dead body which she hastens to cremate. The province of Yoga is to open the eyes of the soul, and rid it of ignorance, of egotism, of likes and dislikes, of attachment to things of the world. Yoga gives you the right sense of values. Rain is right for the gardener who prays for it. It is wrong for the potter who prays that it be held over.

For lines of practical work see page 104.

### 32. FOOD FOR THOUGHT—SPIRITUAL FARE

Mind, as matter, yearns for material things that like itself are perishable. Soul as Spirit is eternal and revels only in imperishable Spiritual values. If the soul identifies itself



with the mind, the only fare the mind will find for it will be material-this-worldly pursuits. If the soul has been stirred to conscious activity through Yoga, whereas it lets the mind feed itself as it pleases, it will find for itself its own Spiritual other-worldly food. And if the mind should, by and by, develop a taste for soul's food, so much the better for it, for then, their liberation would be expedited, and become an easy affair. Yoga trains us to develop a right sense of values. While letting the mind feed on material fare, it provides plenty of Spiritual food for the soul, and for the mind, too, if it has developed that taste. The mind is fed on thoughts and emotions. If these take a Spiritual turn, they will help awaken the powers lying latent within us. That is what every Spiritual aspirant is in for.

For lines of practical work see page 104.

### 33. FOOD FOR THOUGHT—COSMOS

The ether is matter in a very refined state. The ethereal particles are more minute than other material particles. These particles vibrate very rapidly, so that the ether is invisible to the physical eye.

The ether manifests itself through force of vibrations imbibed as magnetism, gravitation, electricity and other such phenomena. Gross matter can be dissolved into electricity. It is a manifestation of electricity. Gross matter thus, is a manifestation of the ether. It is ethereal.

On the finer side, ethereal particles vibrating at a greater velocity produce Astral substance. The same particles vibrating at a still greater velocity produce causal substance and the mind. From gross matter to mind all is one. They vary only in the velocity of the vibrations of ethereal particles. Beyond the mind is pure



and subtle region of Spirit, where the velocity of life or energy potential or prana is at its highest. As a matter of fact, even gross matter has life. You can borrow energy, both in atomic and in hydrogen bombs from gross matter. You can borrow energy of a higher quality from the mind. You can borrow energy of the highest quality from the soul. And the fountain-head of this energy is the Supreme Eternal Soul we call the Absolute.

To realise this truth is to have our cosmic sense awakened, is to have cosmic consciousness, is to be aware of the fundamental fact that all objects whether animate or inanimate have at bottom some subtle form of energy or life which takes its rise from the well spring of Energy or life called the Absolute. This is how they say God is all pervading. This Divine Energy like sunshine which shines on saints and sinners alike, on flower beds and dunghills with equal fervour, is shared by the good and the bad alike. Only the good put it to constructive use, and the bad like those who use the atomic and the hydrogen bombs, for destructive purposes. This Divine Energy is a characteristic of man as his soul, and a characteristic of Nature as the soul of Nature. Let us then have a full realisation of the fact that we all are one with Nature. This awareness is called cosmic consciousness.

For lines of practical work see page 104.

### 34. FOOD FOR THOUGHT—SUPREME ETERNAL SOUL

Cosmic consciousness consists in the absolute realisation of the fact that Spirit is the real substance that exists. Mind, causal, astral and physical bodies are only manifestations of Spirit. And these manifestations are universal. Physical body dissolves into the physical element of the Universe,



astral body into astral element of the Universe, and mind into the mind element of the Universe which are all material elements. The only thing that is not subject to dissolution is the soul.

If the soul has a material bias, it turns to these material garments, which it puts on and loiters about in material life, in pursuance of the dictates of its instincts. If it has a Spiritual bias, it discards these material garments and enters Spirit-land, the Home of Eternal Bliss, each of the discarded garbs dissolving into its native element.

The material Universe exists only at the pleasure of the Author of all creation, and if sublimated resolves itself into Him, when it pleases Him that it should do so. The only Eternal Life is the Supreme Eternal Soul, into which the human soul subsequently merges. All else is perishable, all life in the physical Universe being just a nine days' wonder, the disillusioned souls subsequently, returning to their Home of Eternal Bliss. All hell exists in this perishable world, all heaven in the Home of Eternal bliss to which every single soul must subsequently soar.

For lines of practical work see page 104.

### 35. FOOD FOR THOUGHT—ABSOLUTE CONSCIOUSNESS

Cosmic consciousness consists in the realisation by the soul of the fact that it is one with the soul of Nature, with the Universal Soul. It is a step to Absolute consciousness, which is a realisation of the fact that it is one with the Supreme Soul.

You are a soul. So is each animal, and each plant. We all are sister souls. So we all are akin to each other; men; animals and plants. We are blood relations, so to speak, and as such should love each other. That rules out man's



violence towards man, towards animals, even towards plants. So there must be no bitterness, no bad blood, no hymns of hate, no flaring up at each other, no anti-social activities, no rancour, no heart burning. You are one not only with all men, all animals, all plants, but also one with the Supreme Soul. But for your soiled garments and material bias, you would be exalted to your real status of the Supreme Soul. You will virtually be, one day, when you have full self-realisation through attaining a state of absolute consciousness. Soon be that day! Let this be the theme of your morning and evening prayer.

To attain this state, a mere theoretical knowledge of cosmic consciousness is not enough. It does not make one cosmic conscious, any more than mere theoretical knowledge of cricket can make one excel at the wicket. What one needs put oneself through is thorough practice.

For lines of practical work see page 104.

### 36. FOOD FOR THOUGHT—NECTARIOUS TUNES

You are Spirit in its pristine purity endowed with power, and you are in direct contact with God through the Rhythmic Divine Life Stream. God is perfection of power and purity, and He is all pervading. So God is in you and you are in God. You are God. The ray is the sun, at any rate as much of the sun as can make the bud grow and blossom forth into a beautiful flower. You are the soul and the soul is God, at any rate as much of Him as can help you live, love and have your being. The only difference between you and the ray is that the ray is possessed of limited powers, whereas your powers and potentialities are infinite. This is due to the fact that the bud is deriving its nourishment out of the atmosphere as dew, and you are deriving your subtle nourish-



ment out of the R.D.L.S. as the nectar of immortality.

The Rhythmical Divine Life Stream is enchanting music, a current of life and light and energy in nectareous tunes, melodious, harmonious, mellifluous.

To capture this current so that you may subsequently attain a superconscious state, you have to concentrate on the music of the soul by trying to 'listen in'.

For lines of practical work see page 104.

### 37. FOOD FOR THOUGHT—BLISSFUL BEAUTY

A man comes upon the girl of his dreams, a paragon of beauty and virtue, and loses his heart to her at first sight. She becomes the object of his unabated attention, so that he begins to make all sorts of sacrifices for her.

Attention is described as intensified consciousness. His desire for her becomes so intense, she gets a firm hold on his consciousness and he begins to concentrate so deeply on her interests, he forgets his own. He contracts a selfless love for the girl and she becomes his fiancée.

Such attention, such interests, such love is but natural, even essential for the propagation of the race. But although seemingly selfless this love of his is motivated by passion; and as such is selfish, the mind sacrificing one class of interests to satisfy another, like one renouncing whisky to help himself liberally of another kind of strong drink say brandy. This kind of love although not forbidden by Yoga, is not enough.

It only satisfies one's brute instincts, and sometimes under proper restraint the human element in us as well. For the satisfaction of the Spiritual element in us, we need a higher class of love than that.

Beauty if gross attracts our brute instincts. It attracts also the human element in us. But such beauty is thrilling and makes one restless. We have to train our mind, so that



it is fascinated even by beauty of a subtle nature such as the beauty of the soul. This subtle beauty far from being sensational is blissful, tranquillizing, magnetic, absorbing.

Some seek to have a vision of the soul for its blissful beauty. It makes the mind blissfully happy to be in that august presence. Mirror-like it reflects, the beauty of the soul. Realisation comes to it, that it is a mere mirror, that the Reality is the person before it, whose loveliness it now reflects. And the soul, too, realises, that the mind's is no beauty at all. What strikes one as beautiful are its borrowed feathers. The mind can borrow any amount of these, provided that its credit with the soul is high. Yoga practice can not only make it high but also keep it high.

For lines of practical work see page 104.

### 33. FOOD FOR THOUGHT—HIGH POWERED ENGINES

In this physical world that fragment of Divinity (soul) cannot operate except through its instruments of operation. One such instrument or engine is the mind. Then there are the causal, the astral and the physical body.

The voltage of the soul is infinite. The motive-power that can be operated through the mind has a very limited capacity. What use is an infinite power supply when the engine can help itself to very little power. What use are to you a billion dollars in the bank, when the most you can use is only a few cents. What you need are high-powered engines. Yoga practice can make your body and mind machinery high powered. It can enhance their capacity to draw upon the soul for all the good things of life. And more. It can not only intensify their capacity for absorption and concentration, but also ensure a constant flow of Prana or primal force into the system. It can train the mind to make more



and more use of the primal force that is all pervading. This primal force is our energy potential. The greater our share of this energy potential, the greater our personality.

The mind gets all its power supply from the soul, and the soul intensifies its supplies through active contact with the Rhythmical Divine Life Stream. In its present state of passive participation, of the limited supplies available to the mind, it uses barely a millionth part. What miracles would it not perform if it were trained to make the most of its entire potential supplies.

For lines of practical work see page 104.

### 39. FOOD FOR THOUGHT—A MAGNETIC PERSONALITY

You have a billion pound note or value infinitely greater than that in the shape of a subtle source of power supply, but unhappily you are unconscious of the fact, and so it is not being utilised even though you are in a state verging on physical, intellectual perhaps moral, too, and Spiritual starvation.

Your valuable assets consist of a magazine of untold powers and potentialities, which are in the gift of your soul, but which you can manipulate only through the agency of your mind.

The seeming paucity of your effects is not due to any lack in subtle stocks, or incompetence in potential worth. Of these you have a super abundance. Only these are in the custody of the soul and the credit of the consumer, the mind, with the soul is at a very low ebb.

This credit can start immediately to improve and soar up, if you are trained how to put yourself through your paces in Yogic devices. This is the late Sanyasin's personal experience. He has persuaded many a man and woman to



try it on themselves, and found that as they evolved as a result of that self experience, new powers and qualities began to unfold themselves in them. They developed a personality and magnetic powers, so that they began to exercise influence over those they came in contact with. They acquired the art of self healing, even healing others through their highly developed magnetic powers. They conquered their internal as well as external nature by exercising mind control, and power of concentration and meditation, and succeeded in subsequently attaining harmonious development, of body, mind, intellect and soul, and as a result have risen high in the estimation of their fellows as really great physically, intellectually, morally, Spiritually as well as temporally.

For lines of practical work see page 104.

#### 40. FOOD FOR THOUGHT—BENEFITS OF YOGA PRACTICE

Yoga devices afford a passport to bodily health and longevity, to the sublimation of one's animal nature, to deep abiding peace, and great psychic powers, and to sound practical knowledge. They develop perfect concentration, a balance of mind, a penetrating vision, a power of ethical perfection, and place in one's hand a key to Elysian bliss. They make the mind a powerful magnet, giving one a magnetic personality. They augment vital force and intellectual capacity, improve memory, calm turbulent senses, and surging emotions, steadying the mind and providing plenty of fresh energy. They purify the mind and promote power of introspection.

Over and above that, they make the physical body alert and agile. They make the spine elastic and flexible. They prevent the hardening of the arteries by lubricating them.



The topsy turvy pose carries blood to the brain more freely thereby, intensifying and brightening the intellect. These poses transmute sex energy into Spiritual energy, intensify the power of concentration and ensure a unique success in all life's undertakings. They lend the body great nervous energy, produce a glow in one's face, vigour and vitality radiating from his or her looks.

They help the fair sex develop form and figure, thus enhancing physical charm and mental elegance, and efficiency. They ensure the symmetrical development of all parts, making one graceful and improving eye-sight, and powers of hearing and smell.

Rhythmic breathing and physical exercises remove excess of fat from the abdominal muscles, help free evacuation of bowels, create a keen vigorous appetite, invigorating the lungs and the heart, and giving tone to the brain.

For lines of practical work see page 104.

#### 41. FOOD FOR THOUGHT—THE MIND, A LAKE

The soul like the sunshine is pure and chaste. It is eternal, unchanging, truth and happiness. It is genuine beauty, virtue, wisdom, courage, consciousness, intelligence and the light of knowledge. Mind that is erroneously supposed to be possessed of consciousness, intelligence, the light of knowledge, wisdom and the like has none of these qualities as an inherent virtue, any more than the moon has brightness as its inherent virtue. Just as the moon like a mirror reflects the brightness of the sun, even so does the mirror of the mind's surface reflect these virtues of the soul. The clearer the reflection, the greater the intensity of these virtues in a man.

But the surface of the mind like that of a lake is disturbed and cannot reflect the soul so vividly. It is like the surface of



a lake in more ways than one. Just as the lake is ever open to the onslaughts of wind and weather, and dust and dirt particles, so is the surface of the mind constantly exposed to the vagaries of the outer world, and its sense impressions.

The onslaughts of the outer world produce sandbanks in the lake. The onslaughts of the outer world produce samskaras of good or evil instincts in the subconscious mind, the sum total of which is our character. These samskaras are either acquired, or hereditary, or come down to us from our previous incarnations. Whatever their source, they have either to be changed or improved upon.

Just as the waves of the lake so directed as to play upon the sandbanks wash them away leaving the surface clear of them, and if tranquilised, fit to reflect the sun in all its loveliness, so the thought waves so directed as to play upon the samskaras wash them away leaving the surface of the mind clear of them and if tranquilized fit to reflect the soul in all its loveliness. To clear the mind of its samskaras thought waves of a nobler type have not only to be stirred up but also pragmatished.

To tranquilise the mind, the thought waves have to be stilled through Yogic devices. Both these aspects have been kept in view in the preparation of the practical work.

For lines of practical work see page 104.

#### 42. FOOD FOR THOUGHT—A POWER SUB-STATION

The soul of man is really a power sub-station for power supply to the mind as well as to the body. Unlike soul which is spirit, mind is matter in a refined state, and body, too, is matter in a gross state. The soul has contact with the Headquarters, the Original Source of Power Supply, and can help



itself to an infinite extent out of that Source, in case of need. But it does not have to turn to the Headquarters, for its existing store of energy is already so enormous it does not know what to do with it.

The energy can be consumed only through the mind and the body, that are in such an undeveloped state they cannot consume more than an infinitely small fraction of their existing supplies, leave alone borrow fresh supplies from the soul. A hundred candle power lamp has no use for a million candle power supply. So the soul lies dormant, for there are no calls upon it for fresh supplies.

One point has to be carefully borne in mind. After power has been supplied to the mind and the body, even though they are mere engines having an automatic control system, they function on their own independently of the soul. But the soul can withhold its supplies and then they cease to function.

The mind is the principal instrument or engine of the soul. But for it the soul's contact with the objects of sense in the physical universe is not possible. But for it the soul would cease to transmigrate. As it is, it receives its power supplies from the soul and conserves these powers in the subconscious mind as its personal experiences. They are the experiences of the ego within us, and that ego is the mind. The soul wrongfully identifies itself with the mind and forgets its own Divine origin. It is lost in this wicked world, a worst case of amnesia, with the mind trembling on the verge of a collapse. It needs to be awakened to a sense of realities, to be stripped of its material bias to rise to higher planes of Divinity and blend with the Supreme Being.

For lines of practical work see page 104.



### 43. FOOD FOR THOUGHT—A BEAUTY CONTEST

To consider not only physical charm but also other inherent virtues of head and heart that go to make one perfect, a beauty contest is fabled to have been held in the ethereal regions, at which every single planet of our Universe was represented. Each girl was a Miss Universe of her own planet in all respects. Only in these supernal heights they felt so diffident each wore a five-fold mask. These masks were made of rich stuff of varying grades of fineness. Some were high class, of very superior quality. Others were only third class inferior types. The outermost in all cases was coarse home-spun known as *PHYSICA*. Next to it was *Vitalia*, a finer fabric, and then came *MENTA* that was finer still. This was followed by *INTELLA* and finally next to the contestants' extremely delicate skin and exquisite features was *BLISSA*, the finest of all tissues.

The fabrics of different planets varied in quality and purity of texture. They had all been dyed in the beauty of the rainbow colours. The contestants were richly dressed. They were so constituted as to be the embodiment of self confidence. But they somehow felt slightly nervous, each looking through her masks at her neighbours' disdainfully. A momentary silence prevailed over the whole scene. Suddenly the silence was broken by a command :

#### REMOVE MASKS

There was no response.

The order was repeated, more peremptorily. There was still no response.

Then all at once there flashed a flood light from across the horizon. The whole scene was lit with dazzling glory, resulting in a strange phenomenon.



The masks began to drop one by one revealing their exquisite charm and effulgence. Each was as lovely as Venus, beautiful enough to take even a Greek God's breath away. And lo and behold, each was a counter-part of the others, for like peas in a pod they were exactly alike in every particular.

They were the souls. They now beheld each other with affectionate regard as twins do. They had cosmic consciousness. The flood-light was intensified and they all melted into its effulgences and were carried away to the glory of their Divine Origin, along the Home current of the R.D.L.S.

That was the soul's salvation. They were liberated at last.

For lines of practical work see page 104.

#### 44. FOOD FOR THOUGHT—AT THE WHEEL

You have within you someone who is a Miss Universe of the above type, who is all powerful, pure, divine, possessed of an overwhelming grace, of exquisite loveliness, of a celestial charm and glory of heavenly beauty and an angelic face that would take a beholder's breath away with its supernal sublimity. This person is gifted with a calm, collected, forgiving equable, well balanced mind, a magnanimous, self-sacrificing, altruistic, chivalrous nature, a generous, virtuous Madonna's heart that is full of unbounded love, dauntless courage, a firm will and resolute determination, with sober judgement and King Solomon's wisdom. This person is the Soul that constitutes your Real Self.

The soul is all this and a lot more no less sublime. She is a really remarkable personality, an ageless, never fading but withal sleeping beauty. And while it sleeps it lets the mind work on its own. And the mind with its sense organs



directed outwards is an extrovert, and therefore cannot draw upon its main source of power supply, the soul for power more liberally. Being itself material the scope of its power cannot go beyond the limits of matter. It exercises now the bright side of its instincts in doing virtuous deeds, and again their dark side in practising vice. It is fickle and in its indecision it moves in circles. In the march of time it steps ahead, but then it is pulled back by the problems of immediate moment. In its spirit of self-aggrandisement it is rushing the world onwards towards annihilation. And yet it forgets the end it is fast bringing on, and makes the most of every pleasure that it can seize.

Your life may be compared to a motor car. The real driver, the soul, has gone to sleep entrusting the wheel to the mind, a monkey who is fast heading it for a certain fall over a precipice. The only way you can save your world is by converting your mind into an introvert, and awakening your soul, your inner self which being one with the Absolute, and not bound by any limitations of time, space and causation can easily help you cross the river of life to your salvation.

For lines of practical work see page 104.



## SECTION III



IN KOTDSE



## APHORISMS

Aphorisms are maxims or pithy sayings that are so terse and epigrammatic they bring a certain truth home to the reader with telling effect. The aphorists in the present case were themselves sanyasins, and the truths presented in this section are the outcome of their own yogic-research. Besides aphorisms, there are included in this collection other 'findings' in the realms of Yogic thought that Swami Sarvada Anand discovered in his highly elaborate scientific-cum-scriptural study. These as well as the aphorisms are meant to be assimilated not by merely being taken on trust, but by the reader diving deep into his or her inner consciousness and in a state of Yoga re-discovering each for him or herself.

Concentrate on any one of these, say 'God is love'. Scriptures of nearly all religions say so, and so do all holy men who are supposed to have had a vision of God, or are God-conscious. They advocate also that God is omni-present, that the heart the seat of the soul or Jivatama is also the seat of God or Parmatama. So you have herein a clue as to where you should look to get a direct contact with God.

The heart is the temple of the soul, and also that of God. So soul and God are closeted together in the heart. Why, then, does not the soul have a God-vision at all times?

It is so because the soul is enshrouded in the mist of ignorance. It must first pierce this cloud of ignorance before it can have a God vision and realise that it is one with God. There is light in every room, and there is the light of the sun. They both are one. There is cosmic light within every individual, and there is cosmic light that is all-pervading. They two are one. And, yet to the individual owing to that individual's ignorance the two lights are separate entities.

The light within the individual is the individual soul. The light that is all pervading is the Universal soul. If the individual soul is made to contact the Universal soul, its



Origin, it will at once be conscious not only of its affinity with it, but also of the Infinite Love that emanates from God in the shape of what scientists call life-giving Cosmic rays and the sanyasins term vitalising Prana and the Rhythmical Divine Life Stream of countless boons.

Let the mind dive deeper and deeper into a state of Yoga, and contact the soul and view it in the light of the aphorisms and other Truths, and thus verify their authenticity. It is for this purpose that they are being presented in this section.

This process can do a lot for the Spiritual aspirant. It is calculated to awaken his or her inner consciousness and help :

- (i) Bring about a harmonious development of body, mind, moral sense and soul.
- (ii) Effect co-ordination and control of the subtle forces within us.
- (iii) Secure and maintain a high standard of health and efficiency bringing in its train vigour, vitality, vim, energy, beauty and longevity as well as success in temporal life.
- (iv) Sublimate animal nature and instincts, control passions and emotions, bring serenity, calmness, peace and power of concentration, raising one to heights of glory.
- (v) Develop creative genius, and stimulate the mind for steady action during the day, bring clarity of thought and steadiness of attention, sense control and internal happiness and bliss, and the power of intuition.

Meditate on all the various aspects of the Truth. Remember, that this single Truth that you are meditating on is enough :

- (i) To awaken infinite powers lying latent within you.
- (ii) To control the senses and purify the mind.



- (iii) To develop an iron will and a strong determination.
- (iv) To conquer internal and external nature, gain friends and influence people.
- (v) To contact the mighty magazine of power and light of knowledge that lie pent up within you.

## STANDING INSTRUCTIONS FOR PRACTICAL WORK ON THE APHORISMS

### *STEPS OF PRACTICE IN BRIEF*

To be read with every aphorism selected for the day's practice. Only the index or title of each step is being given. For full particulars read Preparation under Section II.

### *PRACTICAL WORK FOR THE EVENING*

I. Study and contemplate over a few aphorisms that are allied to each other in their significance. Concentrate on one of them as explained above.

II. Study and contemplate over 'Preparation' under Section II and the Technique under section I Part VI.

III. Subject yourself to a process of Self-analysis in the light of the questionnaire appearing in section I Part VI-7.

Sleep over your thoughts so that you may wake up early next morning refreshed and yet in a contemplative mood.

### *FOR THE FOLLOWING MORNING*

Practise as in Section II each of the following devices of



which the index or title is being given. For details refer to 'Preparation' under Section II.

1. Morning Prayer.
2. Mantram.
3. The Golden Verse.
4. Inner Harmony.
5. Pranayama.
6. Asanas.
7. Inner Culture.

## TRUTHS IN A NUTSHELL

### PART I

God realisation is the ultimate goal of all religions.

\* \* \*

God is love.

\* \* \*

Pure love is the greatest force on earth or in Heaven.

\* \* \*

It is through the path of peace and pure love that you can realise God.

\* \* \*

Before you can realise God pure love of God must gush out of your heart so as to make you forget yourself, make you super-conscious.

\* \* \*

To love all for love's sake, love being a Divine attribute, is a holy mission that leads to God realisation.

\* \* \*

God loves His creatures so deeply He sends His musical vibrations of the Rhythmical Divine Life Stream, to fill all space, which creative life stream contacted by the soul keeps us in perfect harmony with God and helps us become one with Him, and in a state of absolute bliss.

\* \* \*



From the pinnacle of self-righteousness do not glory in your own enlightenment, despising others less accomplished than yourself. Humility like selfless service is a cardinal virtue.

\* \* \*

All that God does is for the best.

\* \* \*

Only bitter experience of life can bring you to the path of love and light.

\* \* \*

Salvation is an individual problem. It comes from Spiritual development.

\* \* \*

Do your duty selflessly never thinking of the reward. Always work for work's sake. Renounce attachment.

\* \* \*

There are multitudes of dew drops in which one sun is reflected. In the same way, one God is reflected in multitudes of souls.

\* \* \*

As there is but one substance (*akash*) at the substratum of all things in the material universe, so is there but one primary force (*Prana*) from which all forces are derived.

\* \* \*

All forms are created by Prana acting on the ether (*akash*).

\* \* \*

Conquer the mind and you conquer the world.

\* \* \*

Without Love there can be neither wisdom nor religion.

\* \* \*

The Kingdom of Heaven is to be found within.

\* \* \*



Self-realisation is all that we are here for. It is our most sacred obligation.

\* \* \*

Let us believe in no guess-work, in no dark uncertainties, in no vague hopes, in no long waiting and wondering. Let us all strive so that through self evolution we should persuade Father to take us, children, home wrapped in a mantle of light.

## PART II

To perceive your soul you must learn to direct your mind's eye inward. Not only that. You must also learn to restore peace to your mind. You must train your mind by an act of will to be calm, serene, and tranquil, and clear of passions.

\* \* \*

The soul is inaccessible through the gateway of intelligence.

\* \* \*

The soul is contained in the body as fire is contained in the wood.

\* \* \*

Living beings have one thing in common. They all have a soul. And all individual souls being one with Divinity, all living beings are one, having a common Origin. They are bound by ties of blood relationship with one another.

\* \* \*

All things abide in God Almighty, and yet He stands apart, and Nature works by herself, except where the soul that yearns to lay its weary head on the lap of the Lord intervenes.

\* \* \*



To attain self realisation purity of life and self control are needed.

\* \* \*

Self realisation comes to him who realises the Divine character of his soul.

\* \* \*

Self realisation comes to him from inside whose heart spring purity of resolve and earnestness of spirit.

\* \* \*

Self realisation comes from application, not by much study or by learned discussions.

\* \* \*

True happiness can result only from self realisation.

\* \* \*

The openings of the mind, the five sense organs, are directed outwards. For self realisation, one has to be an introvert.

\* \* \*

The good is one thing, the pleasant is another. These two lead to very different ends. The wise are not ensnared by the attractions of the pleasant. They choose the good. The fools are ensnared by the looks of the pleasant and perish.

\* \* \*

It is easier to roll up the sky and carry it on your head as a tanner carries his hide, than to achieve happiness without understanding and realising the immanence of God Almighty.

\* \* \*

God is right within us. He cannot be perceived by the physical senses, but by the heart, and he who thus perceives Him attains immortality.

\* \* \*

When we realise the Supreme Spirit, we cease to depend upon the outer world. We find bliss within.

\* \* \*



God is love. God is the fountain-head of all life. Where there is love there is life. Where there is love there is God.

\* \* \*

God is an unseen power that is omni-present, and as such also resides in us. There are many powers lying hidden within us that we can realise through the path of Yoga. Even so we can realise the Supreme Power within us through Yogic devices, if we make diligent search with fixed determination.

\* \* \*

When God is realised He shines like a burning light within us. Mere learning will not reveal Him.

\* \* \*

Duty honestly discharged for duty's sake, selflessly and without eagerness for its fruit is the best form of worship.

\* \* \*

Life is action. Purity of life consists in selfless action, action for action's sake, not with an eye to the enjoyment of its fruit.

### PART III

The purpose of our life is to excel, and we can excel only if we make proper use of our soul force.

\* \* \*

To forsake the sick, the suffering and the misguided is a denial of God.

\* \* \*

Pray morning and evening, making your prayer so soulful it remains with you all the time. Remember that he who prays must first cleanse his heart.

\* \* \*

True happiness results from self realisation which makes you so enamoured of the Divine, you surrender yourself to Him heart and soul.

\* \* \*



Parrot-like repetition of God's name signifies that you fail to recognise Him as the panacea of all ills.

\* \* \*

Every one who wills can hear the inner voice.

\* \* \*

Truth is the sovereign principle which embraces all other principles.

\* \* \*

If you journey Godward, it is safe for you, even if you are sinful. You will soon begin to feel the warmth of the sunshine of His presence.

\* \* \*

No one can see God face to face who has the least of the 'I' in him. To see God one must become a cypher, and eliminate all arrogance.

\* \* \*

If love was not the law of life, life would not have persisted in the midst of death.

\* \* \*

God reveals Himself to his creatures in acts of love, life, light, truth and supreme good.

\* \* \*

God is personal to those who need his personal presence. To others He is purest essence. He is all things to all men.

\* \* \*

Man's ultimate aim is the realisation of God.

\* \* \*

Just as waves rise and fall on the surface of the sea, so do thought waves rise and fall in the conscious mind.

\* \* \*

These waves after they have spent themselves sink into the sub-conscious mind.

\* \* \*



These deposits in the sub-conscious played upon by other similar thought waves form themselves into a solid structure known as instincts, which govern the future conduct of one's life.

\* \* \*

These instincts the yogis call *samskaras* form the background of one's character. And character the sum total of one's *samskaras* like solid stone is a long time forming, and not so long frittering away to reform itself into something better.

\* \* \*

An evolutionary march lasting over countless incarnations at long last perfects one's character, so that one ceases to have any material bias, and then there is fusion of the individual with the cosmic soul and with the Godhead.

\* \* \*

The mind that thinks is not the thinker. It is the instrument of thought. The body that acts is not the actor. It is the instrument of action. The Real thinker or doer is the soul. The soul supplies the power that makes the mind think and the body act. The soul is the real *purush* (person) within us who thinks, who acts.

\* \* \*

It isn't the mother's hand that rocks the cradle. It isn't the mind's thoughtfulness that makes the mother feed her child his bottle. It is the soul that prompts the action in either case. The mind and body that are the tools of action seem to be acting independently of the soul. Hence when you speak of yourself as 'I', it is really your mind that is speaking. The soul, the Real Self, the steam, has erroneously come to identify itself with the tool, the boiler, the mind. And boilers have a tendency to burst, sometimes. This false identification is the root cause of your fears, failures and frustrations of un-



told miseries that you assume are your share, and that really belong to the care-worn mind. The care-free soul, your Real Self, like the lotus that rides high and dry amid turbid waters is immune from privations and trials, from the sorrows and afflictions of the world.

\* \* \*

If the mind has a roving eye and rests it on every beauty that comes along, it will be like a thirsty way-farer in a desert working on a thousand and one pits. Perchance one of these pits might yield water. If he had concentrated his efforts on just one pit, he would not have died of thirst.

\* \* \*

A sensible traveller has an eye for no other beauty than that of the soul, and concentrates on it with one pointed attention, and sees Divine light within him.

\* \* \*

One pointed attention leads to the attainment of right knowledge. But for it the way-farer in a desert comes to be deluded by a mirage which he pursues as if it were real water, by a rope as if it were a snake. Illusions such as these based on his ignorance lead him to his doom.

\* \* \*

Practise one pointed attention. It will reveal to you the truth in the light of your inner knowledge. It will sweep away false superstitious fears. One will no longer dread in the night of ignorance that every piece of rope in his way is a snake. A thirsty soul that has lost his way in the desert will no longer be tempted in the light of false knowledge that every mirage in the distance (bit of philosophic knowledge) is a sure means of refreshing his parched throat, whereas actually it is leading him to his doom. No knowledge of the Truth acquired through any source, howsoever realiable, except that acquired through one's own superconscious experience will lead to one's liberation.

\* \* \*



Beauty, be it that of the soul, is there not to be looked at, but to be looked through, so that it should reveal the higher beauty of the cosmic soul, and the highest beauty of the Godhead.

\* \* \*

You practise virtue under the notion that it will lead to your betterment to a life of bliss in Heaven. Such work imbued with a strong desire for bliss lands you nowhere you seek to go. At any rate no higher than your present status in life. What is expected of you is to practise virtue for virtue's sake, and from no selfish motives whatsoever, not even to win the favour of God, and yet with earnest devotion, in a spirit of non-attachment.

\* \* \*

Love is the highest of all virtues. But if your love is physical, if you love someone because of her looks with an eye to making her your own, just as a child loves a beautiful doll to possess it, your love is supposed to be possessive or selfish. If your love for her makes you jealous, if you want her exclusively to be yours and yours alone, your love ceases to be a virtue. It is veritably a vice.

What Yoga encourage is Spiritual love. There is nothing wrong in loving a person's physical charm, so long as you seek to penetrate that charm to be conscious of the Inner Light of which that charm is a manifestation. This inner light is decidedly far more charming than the physical charm it manifests. And this Inner Light being the same in her case as in yours, as in that of Nature and the Universe, your love assumes the proportions of a Universal Love. This Universal Love leads you to its source the Godhead which is the well-spring of love. This is Spiritual Love.

Physical love makes you restless and throws you farther and farther away from inner harmony. Spiritual love



makes you blissful, and brings you nearer and nearer to God.

\* \* \*

In fuel there is fire. Fuel is fire solidified. Out of the atom emanates electricity. Atom or matter is electricity solidified. And at the opposite pole electricity is originally nothing but the ether vibrating in a certain way. The ether is also magnetism, if it vibrates in quite another way. So also is it gravitation, and heat and light.

At the other end the ether is pure undifferentiated Spirit vibrating in a peculiar way. And Spirit in its pristine purity is soul or the Godhead.

When you concentrate on an object, take your mind deeper and deeper into the origin of that object as outlined above, from the concrete to the abstract.

\* \* \*

When you want to concentrate on an animate object, proceed from the physical body to the astral body, and there from to the causal body and the mind. Way down deep behind the screen of the subconscious, there is the soul, our inner consciousness. From the individual soul proceed to the cosmic soul, and the Absolute.

\* \* \*

A farmer turned aspirant of perfection in Yoga was instructed by his preceptor to meditate on God. He was to begin by meditating on anything that appealed to him most. He was to meditate on its external qualities and these being the manifestation of some internal cause, he was next to meditate on that internal cause. This internal cause being in turn the manifestation of something more subtle still, he was next to meditate on this subtle cause, diving deeper and deeper into his inner consciousness, till ultimately he arrived at the primal cause and origin of all creation.



The farmer had a favourite buffalo-cow on which he decided to meditate. He shut himself up in the seclusion of his room and began his concentration. He was so deeply absorbed in his buffalo-cow he forgot everything else.

After a few days his preceptor knocked at the door. The farmer replied, "Sorry sir, I cannot come out to greet you. The door is too small. My horns will be in the way." The farmer attained God consciousness, for he had succeeded in identifying himself with the object of his concentration, and that is the secret of success in Yoga.

Yoga is the way that leads to the development of one's body. It leads to the development of one's mind. When developed, the mind is enabled to reach the higher centres of one's being, where it slowly attains Spiritual Perception. Such perception unfolds to one's life its goal and how that goal is to be reached. It does not only provide him with theoretical knowledge of his goal, but also with strength and wisdom to attain that goal.

Yoga helps one's inner self unfold itself. One's inner self is one's soul. And soul is a fragment of God, the Great Intelligence. All souls are in a process of evolvment, which may take place in one's existing incarnation, too, through Yoga. It consists in the soul's realisation of the basic fact that it is one with the Universal Soul, one with God. It leads to the fusion of the individual soul with the cosmic soul and with God.

\* \* \*

"Life is an individual proposition. No one can live it for you or experience it for you or interpret it for you."

\* \* \*

Only mental and Spiritual equipment goes with you beyond the grave.

\* \* \*

You will be precipitated into life beyond the threshold



without notice. Your sense of values here is apt to be exploded there unless you develop a sense of values on earth which will stand the test of time and change and growth.

#### *PART IV*

Yoga trains you how to develop soul within you.

\* \* \*

Man is something more than a physical being. An extra physical factor exists in him. He possesses a non-physical system which can function independent of the physical body.

\* \* \*

Modern Yoga provides training and culture to body mind, moral sense and Spirit, so that with the minimum effort the student should attain the maximum results in unfolding the infinite powers lying latent within us, and be blessed with all that is blissful in life.

\* \* \*

Modern Yoga helps us get the feel of the subtle forces within us, which it trains us how to command. It trains us also how to contact the subtle forces of Nature, the subtle forces broadcast from the Home of Eternal Bliss. It further helps us merge our Will with the Cosmic Will, and merge the individual soul with the Supreme Eternal Soul.

\* \* \*

Modern Yoga starts from the scratch, and by slow degrees leads one to heights of Spiritual glory. The student is made to realise that what he or she searches for (Truth) in Heaven or on earth is right within him or her, as his or her soul. He or she is trained to practise turning in to the soul.

\* \* \*



As the student learns to turn in to the soul, he or she is trained to revel in action, to act in a spirit that made gigantic souls to act so that they overpowered the forces of evil. It gives them an overpowering Will. And a strong Will is developed by self control. Such people as develop a strong Will do not wait for opportunities to come their way. They make them do so. They find a way or make it.

\* \* \*

There is someone in distress. You feel for him. You make up your mind to help him. This is Will. Will is tremendous force for work. If your effort is free from self interest, this work is selfless service.

\* \* \*

There are hidden powers within us. These latent powers and potentialities proceed from the soul, which is the masterful master of all the operative forces of our intellect and genius, our nerves and muscles, and the functioning of our vital organs.

\* \* \*

The soul is the centre of life and light and peace and lasting happiness within us. With the soul in a state of conscious activity you are, for one thing, blessed with these in super-abundance.

\* \* \*

To practise Yoga one has to have (i) a healthy body and mind, (ii) a natural faith in the power of Yoga, (iii) a zeal for knowledge, (iv) purity in thought, (v) skill in postures and (vi) breath control.

\* \* \*

A pure and healthy body has sound vital organs. Its organs of elimination, i.e. kidneys, liver, lungs, sweat-glands should function aright, so that all the body poisons that are being daily produced are daily eliminated. To this end one should drink plenty of water and eat pure simple food.



Cow's milk is an ideal food. Curd removes poisons. There should be no worry, no body or mind fatigue. One should relax frequently. One should have full sound sleep, and one should honestly discharge one's duty.

\* \* \*

Love is the greatest force on earth. It is the power of the soul. Develop it.

\* \* \*

Sex instinct is the greatest urge in human life. Sublimate it.

\* \* \*

Be mild but firm, be gentle but bold, be humble but courageous, be simple but dignified.

\* \* \*

Cultivate a melting heart, a giving hand, a kindly speech, and an impartial attitude.

\* \* \*

Prayer that comes from a pure, sincere heart is at once heard by the Lord.

\* \* \*

God is in you and you are in Him. Feel His presence.

\* \* \*

To keep your mind fully occupied in the business of God is the right way to bliss.

\* \* \*

God helps only when you feel utterly humble. No virtue is greater than humility.

\* \* \*

Avoid unnecessary discussions.

## PART V

Conquer the mind and you conquer the world.

\* \* \*



Love of God and man is the standard that man should strive to live up to.

\* \* \*

There lie latent within man powers that are a million times greater than he normally uses.

\* \* \*

Life is due to a force extraneous to matter.

\* \* \*

Everybody thinks of changing humanity and nobody thinks of changing himself.

\* \* \*

Love nothing with a desire to possess it.

\* \* \*

Patience, perseverance and Will Power are essential to reach your goal.

\* \* \*

Develop mercy and Cosmic love.

\* \* \*

A Spiritual guide is essential to lead you on to the path of peace and plenty.

\* \* \*

Self realisation is the goal of life.

\* \* \*

Spiritual evolution cannot be attained all at once by a miracle. Be dynamic and diligent in Spiritual practices.

\* \* \*

Exhaustion whether physical or mental is the bane of life. Much more so is worry. They distract attention and kill one's power of concentration, which is vital to the attainment of self-realisation, the goal of our life.

\* \* \*

Man is worried and works himself to exhaustion provoked by life's intricacies. He is in himself a conundrum. He is never tired of seeking to solve the problem of his own exis-



tence. 'What am I', he asks himself, 'and what am I here for ?'

\* \* \*

His religion tells him, in the West that he is born a sinner, and in the East that he is by birth the acme of perfection. He wonders which of these two apparently irreconcilable interpretations represents the real truth.

\* \* \*

Both of these views of man's real worth at birth though seemingly divergent represent the truth. Born with evil instincts forming the background of his births and rebirths for myriads of incarnations, he is born a sinner indeed. This is the dark side of the picture, which like every other picture has a bright side too. This bright side is man's effulgent soul, his real self, that makes him the saint, that he really is, the acme of perfection, the sun in all its glory, but darkened by the eclipse of his evil instincts.

\* \* \*

The eclipse is an extraneous influence. It is no part of the sun. In the same way our gross instincts form no part of the subtle soul. They are an extraneous shadow of the gross material substance, mind and bodies around the soul and foreign to it. This shadow eclipses the soul, obscures its vision, and creates in it a material bias. This material bias is the cause that lurks behind the effect, the transmigration of the soul.

\* \* \*

Most of our worries and vexations have no foundation in fact. Even griefs. They are unreal. One grieves over the death of one's beloved. Great is one's anguish. But in this instance of someone's death causing such agony the dead one's physical position is being misconstrued. None ever dies. They only lose their physical bodies. The rest of them, their real self the soul, encased in the wrappings



of the mind and causal and astral bodies is still very much alive and kicking. Guided or rather misguided by its instincts it has already found a new setting in a new physical body.

\* \* \*

The soul is bliss. It is immortality. And yet it keeps re-incarnating and seeking new settings being born and re-born over and over again. It keeps doing so as long as it has material bias, that is it is encased in the wrappings of the mind and the causal and astral bodies. These are its tools to operate upon in the physical universe. So long as it retains these tools it keeps migrating from one physical body to another. This is known as transmigration of the soul. It is this tormenting tangle, this agonising almost unceasing grind of births and rebirths that one has to get out of, so that one should get rid of the physical universe, and being liberated soar to heavenly heights to merge in the Infinite. One can do so by contacting the home current of the Rhythmical Divine Life Stream. This contact can be established through concentration and meditation, which the practice of Yoga can adequately provide.

\* \* \*

Knowledge is, indeed, power, but knowledge alone is not enough unless it is supplemented by action. Action depends upon an urge for achievement, which comes easy to him who has a clear cut well defined aim in life. It is aim such as this that makes one's life positive, purposeful, energetic.

\* \* \*

One should form the habit of close attention, never looking at things superficially. To this end one must not have too many irons in the fire.



## PART VI

Love is the holy bond that holds the worlds together.

\* \* \*

Our Inner Consciousness, the Rhythmical Divine Life Stream and Divinity are one. When our Consciousness, the Rhythmical Divine Life Stream and Divinity will blend, we shall have reached the goal of our life.

\* \* \*

All lives created are life so many dew-drops. Just as only one sun is reflected in these dew-drops, illumining them, so is only one God reflected in all lives illumining and enlivening them.

\* \* \*

Be true to Nature. Nature demands full payment for everything. Don't try to hood-wink Nature by a subterfuge.

\* \* \*

No mental acrobatics, no tortuous complicated philosophical gymnastics can serve as a substitute for the reality that Truth behind Nature's screen seeks to reveal. This reality must be realised through scientific self experimental process which Yoga practice provides.

\* \* \*

Evil thoughts give rise to dirty habits and evil inclinations. You cannot suppress these. They irrupt themselves into your consciousness in spite of all your efforts. The more you seek to suppress them the more intense they become. To overcome them you have only to divert our attention from a harmful into a harmless channel. Take to sports, or art or literature or some such healthy pursuit as Music, painting and study of religious literature or fundamental truths of Yoga.

\* \* \*



The grandest ideal of one's life is to cultivate a loving heart. But be sure this love is selfless, dispassionate, love from no ulterior motives, but love for love's sake alone. There is none more worthy of your love than God.

\* \* \*

Do your duty to the best of your ability but from no motive of a reward. Do your duty for duty's sake, and from no mercenary motives. A youngman rescued a drowning child and when the child's mother offered him a purse by way of a reward, refused even to touch that purse. He felt insulted. "I did not do it for the sake of a reward," he said. "I did it from a sense of duty." This is the spirit that one should inculcate.

\* \* \*

Intellect is the light of the soul that illumines the mind. It is a mere lantern that can light one's way to a tavern as also to a temple. But once inside the temple walls it is no further help. It cannot light one's way to God. Hence no amount of a reasoning or argumentation can give one the least inkling of God. God is beyond the range of any one's physical perception.

Like everlasting happiness. He cannot be perceived. He can, however, be experienced, provided that one's inner consciousness is awakened and in a receptive mood. Reason can only create a crop of doubts and obscure the vision of the soul.

The only path that leads to peace and God-realisation is not through the head, the intellect, but through the heart, the soul. To seek to explain God to a layman through the channel of the human intellect is like seeking to explain para-psychology to a kindergartner with a partially developed mind and no idea of classics, through classical references.

\* \* \*



Truth does not come to those who talk themselves hoarse without saying anything. It does not come to scholars who study a whole library of books and scriptures without really knowing and acting upon even a single line of the entire stuff. It does not come to those who rather than let a sermon sink in, get it in at one ear and out at the other. It comes only to those who do their duty for duty's sake, who love for love's sake and dive deep into their Inner Consciousness, and get a glimpse of their Inner Light and let it light their way to their goal.

\* \* \*

It does not come to the so-called devotees who haunt the places of worship, feed the priests and give them liberal offerings to make a show of their large heartedness and generosity without going to the aid of and rendering selfless service to those who genuinely need their help by sending to them anonymous gifts. It does not come to those who practise austerity and subject themselves to terrible tortures so that perchance they should arouse the compassion of the gods, and the gates of Heaven be opened unto them.

The path of peace and harmony and Love and devotion leads to the realisation of Self, and God-realisation the ultimate goal of life's adventure. But let not devotion degenerate into its lowest form of hideous fanaticism.

\* \* \*

For self purification when one is on the right path, even the repetition of the sacred name of God, or form, ritual, or symbol, which appear to be meaningless to persons of new light and leading, are permissible. They create the right atmosphere for Yoga practice.

\* \* \*

The internal is the cause, the external the effect. Learn to manipulate the internal cause and you can achieve miraculous results with the external effect. This is the funda-



mental principle on which modern Yoga practice is based,

\* \* \*

The subtle-most power or consciousness within us is conscious of the fact that it is akin to the subtiest power behind the screen of Nature, and can help itself to any extent of this power. This is cosmic consciousness. We have it inherent in us, but it is in a dormant non-active state. Only Yoga can awaken it. The moment it is astir, thanks to Yoga practice, it makes one a gigantic powerhouse of Divine energy.

\* \* \*

Have before you an ideal, and live in harmony with that ideal, elevating your life to that ideal. What most men do is to turn and twist that ideal in such a way that it should harmonise with their life. One must attune one's conduct to the ideal, rather than the other way round.

\* \* \*

The highest ideal that every student of Yoga must always have before him or her is :

"Soham! Soham! Soham! Soham!"

This means

"I am He! I am He! I am He! I am He!"

To be more explicit:

"I am the Spirit Divine, the true essence of life and light and energy and peace and bliss and beauty and wisdom and courage and virtue.

I am the Divine spark and as such I am clean, I am pure, I am perfect, I have full faith in myself."

The student must be always thinking of this ideal, dreaming of it, pre-occupied with it. He or she must repeat it in his or her heart of hearts as often in the day as he or she likes, especially when he or she is going to start on an arduous



task, which he or she will then carry through in a calm, cool, collected spirit of detachment. One need not be over enthusiastic. It wastes so much energy. Nothing should throw one off one's balance. Any work done under a stress of emotion or worry, in suspense or uncertainty only dissipates energy.

\* \* \*

Love is the foundation of all religions—but what if they preach love but practise hatred.

\* \* \*

Refined ceremony and music was introduced in religion for the sake of ethical and aesthetic culture.

\* \* \*

When the hungry soul catches the Rhythmical Divine Life Stream, one enters upon life everlasting.

\* \* \*

From objects of sense you pass on to the region of thought. Concentrate on thought forms and thus develop astral vision.

\* \* \*

Perfect concentration means becoming oblivious of the outer world of sense.

## PART VII

Man muses on an object of sense, say ravishing loveliness. He conceives an attachment to her. From attachment arises desire to have her as his own. From desire frustrated arises anger. From anger arises delusion. He begins to think of her as a person apart, whereas *real* he and *she* being kindred souls are one. That confuses his memory and makes him lose his reason. From loss of reason arises degeneration and



being born and reborn again and again, perchance he should  
 in the worries and vexations of material life see light.

\* \* \*

All life's experiences bear fruit only when you detach  
 yourself from the outer world of sense, withdrawing your  
 attention from all sense objects and concentrating upon  
 something (of extreme beauty) within.

\* \* \*

Concentrated attention is the key that unlocks all stores  
 of wisdom, of truth and of Spirituality.

\* \* \*

Sometimes one is deluded by hearing the voice of the sub-  
 conscious mind, which he or she superinduced by a long  
 course of suggestion, interprets as the voice of God.

\* \* \*

Man is a miniature world.

\* \* \*

He has in himself a definite something which bears a  
 special relation to every other part of the Universe. He is  
 remarkably endowed.

\* \* \*

Being thus endowed he can get into touch with the whole  
 of the Universe.

\* \* \*

Man is in himself a small universe.

\* \* \*

Man himself is a cell in the body of the Cosmos.

\* \* \*

Man has a million universes clustered together in one  
 unit.

\* \* \*

The cerebral system has 12 thousand million cells.  
 These are associated several trillion times by means of fibrils  
 in a manner most complicated. Every smallest particle of



this vast system works in harmony with every other part, so that the entire mass behaves as one single universe.

\* \* \*

Your finer vision, not physical, can see thoughts.

\* \* \*

Each atom is a small universe. Each cell is another small universe. Each man is a unit of myriads of universes and is himself a universe. Body of man is a vast and complicated system of universes, even millions of universes clustered together in a single universe. Man is a complete replica of the vast universes lying outside of himself. And man is an electron in the great macrocosm of the heavens. Human soul is to be so cultivated and cultured as to open communication with the rest of the souls throughout God's creation, and also with the Supreme Soul of which these countless souls are just electrons.

\* \* \*

Each man has to be so trained as to be able to detach himself from the physical body, while still living in that physical body in perfect health, and therefrom to travel to all parts of the universe and universes both gross and subtle. This is an art which is inherent in all humans, but with long contact with coarse matter through many incarnations most men have forgotten the knowledge of how it is to be done. This he is to be trained how to do.

\* \* \*

Just as the physical brain is in touch with all the parts of the physical body through the nervous system, so certain important centres in the astral body through intelligence get in touch with the entire astral world.

\* \* \*

Similarly other higher centres (causal, mind, soul) can communicate with their counterparts in higher worlds.

\* \* \*



All these centres have first to be awakened.

\* \* \*

They can be awakened by concentrated attention at each centre under proper guidance.

\* \* \*

When consciousness is awakened at one centre it stirs its corresponding centres in higher worlds, which are correlated to that centre.

\* \* \*

That which exists is one. Sages call it by different names. There is perfect unity in the Supreme One. All, is one with the Infinite and is being governed by the great Law of Love.

\* \* \*

### PART VIII

Man is God dressed in rags.

\* \* \*

This is the age of intellect. The age of Spirit is dawning, thanks to Yoga practice.

\* \* \*

Man must not be a helpless drifter in Nature's vortex.

\* \* \*

All power resides in the soul, and all consciousness. All below the soul, even the mind, which is supposed to be conscious or sub-conscious, are in reality unconscious. They act because of the soul contact, soul being the real power or life that activates them, makes them conscious. With this contact they spring to life acting like an automatic machine. They are the subtle soul's medium of contact with the gross material world around us.

\* \* \*

When from the physical plane the soul even in a super-conscious state transcends to supernal heights it has no use



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for the mind or the bodies. It can feel, and know and will  
independent of the mind.

\* \* \*

When a person acts like an automaton moving in a groove mechanically, unintelligently, without the least of origination or initiative, following a prescribed routine, his mind is acting on its own without referring to the soul for additional supplies of power.

When a person acts independently, rationally, on his or her own initiative, it is the soul, the real boss in him or her that is operating.

\* \* \*

Back in its Home of Eternal Bliss the soul has no use for the mind and the bodies. It can act on its own without any instruments. So it discards these material instruments of mind and bodies.

\* \* \*

The gross physical body is not in demand in the Astral Universe. So the denizens of this universe have no physical bodies. When they transcend to higher and yet higher planes they discard also their astral and causal bodies and minds. Then in its pristine purity the soul ascends to its Home of Eternal Bliss, the central region of Universal Spirit, called *Sat-desh*.

\* \* \*

From *Sat-desh*, like radio emanations going forth from a great broadcasting station flows an outer creative current. It sustains all the universes. It is popularly known as the Rhythmical Divine Life Stream (R.D.L.S.). This broadcast any soul that has its receiving set of soul, mind and body in order, can readily capture for his or her upliftment. Yoga is intended to keep the receiving sets of the soul, body and mind in order.

\* \* \*



Plato seeks truth in Spiritual ideals. Aristotle looks for it as revealed in this physical world. Steiner of the school of Theosophic thought combines the two. Yoga besides combining the two approaches and the best in all the schools of Yoga rescues the drowning man-about-town who is lost in the gloom of ignorance, blind, deaf, dumb and sore, heart-sick weary and worn, seeking in vain for something he knows not what with no moral strength whatsoever, trembling on the verge of extermination. Not only does Yoga relieve his distress but it also enriches his life and sets him on an easy path to Spiritual heights and worldly glory through priceless treasures of practical wisdom not through tons of dry-as-dust advice, but an ounce of fatherly encouragement and easy practical devices that tune him in with the Rhythmical Divine Life Stream, and raise him to supernal heights.

\* \* \*

You cannot discipline the mind by rigid mind control, by bidding it abstain from a host of things, adopting a negative attitude to life. It is being swept off its feet by a world of temptations to which it is liable to succumb in spite of your forceful prohibition. The best way to control the mind is to provide it with alternate occupation. Listen in to the music of the soul. It will fascinate the mind much as other music fascinates the deadliest cobra.

\* \* \*

Reflect upon your present blessings of which every man has many, not on your past misfortunes of which all men have some.

\* \* \*

Act with kindness but expect no gratitude.

\* \* \*

Physical science has reached a high water mark. So has mental science. Between them they have landed us



in a wilderness. It is Spiritual science alone that can deliver the goods.

\* \* \*

To give pleasure to a single heart by a single kind act is better than a thousand head bowings in prayer.

\* \* \*

You cannot kindle a fire in any other heart, until it is burning within your own.

\* \* \*

Learn to retire into yourself, there is no retreat more quite, more peaceful, than that you find in your own soul.

\* \* \*

The Rhythmical Divine Life Stream is the hyphen that unites the individual soul with God.

\* \* \*

A man may carry all the scriptures in his head and know them by heart and repeat them as often as he may, if he has not perfected the power of the finer perception within him, these will not do him much good.

\* \* \*

To the question:—

How can I enter the Kingdom of Heaven here and now?  
the answer is:

Through Yoga.

## PART IX

For one pointed concentration you can still the thought waves in your mind by creating a single great wave so that all other thought waves should be swallowed by it. Concentrate on a major issue and all minor issues will merge in it.

\* \* \*



One pointed concentration comes to him who has achieved complete self mastery.

\* \* \*

You look to a person's external qualities. You judge him from the way your ego sense reacts to these. You look to the physical charm of the outer case, and let it rest at that. You leave the real value within strictly alone. You love the mask with all the passion at your command. The exquisite loveliness of the face behind the mask you do not care to probe.

\* \* \*

Do not let love or longing or the edge of desire disturb the equanimity of your mind. True love does not make the lover restless. It is secure, eternal, calm, free from desire, because the lover and the beloved are one. Your Father in Heaven is the Father in Heaven of all creation. You develop a sort of kin-ship for all His creatures. You have a feeling of universal love and brotherhood slowly developing in you.

How many steps are there from you to your ideal and from your ideal to the Godhead. Contemplate on this. You will slowly learn that you as well as your ideal and all the rest of His creatures really have no separate entity from Him. They are individual projections from Him. Only He exists. These are only His sidelights.

\* \* \*

A beginner in practising one pointed concentration meets all sorts of distractions presented by the sub-conscious mind. You never know how much rubbish lies hidden in the sub-conscious until you try to concentrate. It is much the same as you cannot realise how much junk lies hidden in the house until you try house-cleaning. Early attempts at concentration are tantamount to mental house-cleaning. It is bound to disturb your inner calm and emotional tranquility. But



do not be discouraged. You are making an excellent preparation for a prolonged state of one pointed concentration and its subsequent achievement, the state of Yoga.

\* \* \*

There is right within you in the region of your heart a subtle centre of inner light known as the 'Lotus of the heart', which is an in-exhaustible store-house of peace and joy. You can help yourself as much as ever you like out of this but you don't. You cry for peace and happiness, and complain that these are being denied you. Your case is like that of a fish in the heart of water crying that it is dying of thirst.

\* \* \*

In the centre of this 'Lotus of the heart', sits the soul. The Lotus of the heart is the temple of the soul which is the loveliest of the lovelies, your Spiritual consciousness. From the turmoil and strife of outer life you can retire at will into the sacred shrine of the 'Lotus of the heart'. There you will find peace and power and bliss.

\* \* \*

The soul rests sheath within sheath in our heart. These sheaths have to be penetrated before peace and power and bliss can find their way to the mind. Yet slight radiations of joyful peace do come through to the mind sometimes, usually in a state of sound sleep.

\* \* \*

Life is meaningless to us so long as we do not realise God within us through our souls, for life proceeds from God and resides in the body in the form of the soul.

\* \* \*

The sea takes its colour from the sky to which it keeps its eye ever open. The mind takes its colour from the object on which it concentrates. If you fix your mind on the beauty of a snake's eyes it imbibes its venom. If you con-



concentrate on the physical charm and fascination of a courtesan you imbibe her vile. Hence beware on whom you concentrate, for the radiations from inner nature of the target of your attention are bound to effect you in the long run.

\* \* \*

Do not be deluded by the mask. Far from hiding the loveliness of your dreams it may be the custodian of a toad's ugliness. And beware of the radiations of its mind. Some toads are poisonous.

You must identify yourself with the object of your attention. A lover of horses once saw a beautiful Arab steed. He was so enamoured of the steed he concentrated at first on the horse in flesh and blood, and next on its image which he retained in his sub conscious, and could call up at will. He was so lost in his concentration he began to identify himself with the horse. He virtually felt he was one with the horse. He was the horse.

So once while still under the stupor of concentration he was invited by his preceptor to come upstairs and dine with him. He excused himself saying, "Good sir, how can a horse climb the stairs?" He was well on the way to be able to concentrate on his soul and on God.

\* \* \*

Concentration is an instrument which yields powerful results for good or evil. If it is conducted with a certain worldly end in view it is likely to prove detrimental. It should be practised in a spirit of non-attachment.

Non-attachment to worldly goods can be attained by cultivating attachment to non-worldly goods, such as the Universal Soul or Cosmic consciousness, or God. If you cannot concentrate on God, the highest ideal of life, you may do the next best thing. You may concentrate on a person who has in his or her life realised that ideal. Read his or her life and live up to it. Then and only then can you



concentrate upon and be enthusiastic about him or her. You cannot look upon this ideal you worship as yours exclusively. He must be the ideal of hosts of others as well, without arousing any feelings of jealousy or possessiveness in your heart. You do not love him from any selfish motive, for any favours that might be in his gift. You love him from sheer admiration of his greatness, and the more admirers he might have the better pleased you are. You reverence him. You develop a sort of akinship and love for others who reverence him as you do. Your love for them is included in your love for him. It is not exclusive or possessive. It is unselfish.

\* \* \*

From this love of your ideal and concentration on his or her physical form you pass on to love of and concentration on his or her Real Self, the Spirit within him or her. This Spirit is eternal. This Spirit is akin to the cosmic soul. It is one with the Universal Soul, one with the God-head. You love and reverence the Spirit within him or her. Next you love and reverence and concentrate upon the Universal Soul, as apart from his or her individual soul. You develop a cosmic feeling, a feeling of universal brotherhood, universal love.

\* \* \*

From Universal soul you pass on to the God-head and cultivate absorbing love of and concentration on Him as the fountain-head of all life. You do not love Him from any selfish motive, for any favours that are in His gift or for fear of any punishment that might be inflicted upon you if you failed to please Him or dared to disobey Him. You love Him and concentrate upon Him, from sheer admiration of Him for His greatness and unbounded love for you as well as for all His creatures. You love Him and concentrate on Him from sheer regard for Him as your Father in Heaven,



as the Father in Heaven of all creation. You develop a sort of akinship for all His creatures. You have a feeling of Universal love and brotherhood slowly developing in you.

How many steps are there from you to your ideal and from your ideal to the God-head? Contemplate on this. You will slowly learn that you as well as your ideal and all the rest of His creatures really have no separate entity from Him. They are only individual projections from Him. Only He exists. These are only His sidelights.

\* \* \*

In this age of intellect people seek to be approached in the light of reason. They profess that they are creatures of Logic. But the trouble with most of us is that with the premises that God is love and the conclusion that we should love Him, do we for all practical purposes really begin to love God? Not a bit of it. For love you have to make an inspired emotional approach.

\* \* \*

Your knowledge of things is based on the testimony of your senses. But can you depend upon such testimony? Are your senses dependable? If they were you would never be deluded. You so often are. You see a mirage and believe it to be a stream of running water. Can you depend on reason, either? More often than not it is fallacious. The only dependable knowledge is that you obtain from a superconscious experience.

\* \* \*

Such experience is acquired through Yoga practice. Perfect it. Of course this applies to higher knowledge of God or the soul or other subtle substance. In case of superficial knowledge of things you cannot but depend upon this superficial means of physical sensory perception. But side by side with it also develop super-sensory perception,



so that rather than take things of higher life on trust you may know them from first hand experience.

\* \* \*

Higher knowledge of a thing through super-sensory perception makes concentration effortless, for the inner nature thus perceived exercises its own magnetic influence and keeps the aspirant spell-bound, in a perfect state of Yoga. The pull, thus is not only on one side, but on the other side as well. This helps the soul contact the Absolute and help itself to all the power that the aspirant needs. The pull on the higher side is known as grace, on the lower side devotion.

\* \* \*

To attain the final union even the major issue on which the aspirant has been concentrating must be stilled, and a state of pure consciousness attained, with the mind absolutely out of the picture. Pure consciousness of the soul then intermingles with the undifferentiated consciousness of the Absolute.

## PART X

The individual ego sense has it in its nature to struggle upwards towards self-realisation, so that it should be liberated from the cycle of re-incarnation, and attain total consciousness.

\* \* \*

We cling to life because of the sense consciousness that it provides us in super-abundance. This sense consciousness stands in the way of our superconsciousness.

\* \* \*

The essence of life is love. Don't say it loves. It is love itself. Don't say it lives. It is life itself. Don't say it knows. It is knowledge itself. Don't say it is beautiful. It is beauty itself. Don't say it is powerful. It is power



itself. Don't say it is wise. It is wisdom itself. Don't say it is courageous. It is courage itself.

This essence of life is the soul.

\* \* \*

Mind is matter and as such it is composed of the element of light (Sattwa), restlessness and activity (Rajas) and inertia (Tamas). These three are the main attributes of matter. The soul is there to experience each of these in turn to maintain their just proportion till finally it is illumined and liberated.

\* \* \*

Pure consciousness even when disincarnated although inherently unchangeable, like crystal assumes the complexion of its material fittings—the mind, the causal and astral bodies. It is this complexion or material bias that induces a cycle of births and rebirths. When one is born one begins to experience material life, with its transient joys and a plethora of worries and vexations, sorrows and afflictions, doubts and confusions, which are calculated to open his eyes wide and help him enter the region of peace, tranquility and bliss within him, where his soul resides.

\* \* \*

In this inner region of peace, tranquility and bliss one experiences a sense of everlasting joy which the soul within constantly radiates. One experiences a sense of triumph in having at last found out right within him the object of his search for which he had been exploring the outer world.

\* \* \*

In this inner region of peace, tranquility, and bliss one ceases to have any attachment to the objects of sense. Nor has he any aversion to them. In this inner world he is indifferent to these things of the outer world. Having overcome his likes and dislikes of the objects of sense which bring pain in their train, he is free from pain.

\* \* \*



In this inner region of peace, tranquility and bliss he realises that he is neither body, nor mind, but soul whose nature is eternal joy. And then he falls like a hailstone into the vast expanse of the Ocean of Divinity, melts in that Ocean and becomes one with it.

\* \* \*

In that inner region of peace, tranquility and bliss, the soul ceases to identify itself with the mind or the bodies or outer objects of sense. Having realised its Divine Origin it seeks to merge in Divinity. It has no selfish worldly ends to serve. It is out selflessly to serve enlightening others and relieving their distress.

\* \* \*

In that inner region of peace, tranquility and bliss one's soul being now illumined begins to act in life on its own without seeking the instrumentality of the mind with its warped judgment. It no longer looks at life through the coloured glasses of the mind, like a jaundiced eye seeing everything pale. The soul acts from a clear judgment of its own seeing things in their true perspective.

\* \* \*

In this inner region of peace, tranquility and bliss, with the mind having fallen into disuse, the subconscious with all its predilections, samskaras and instincts is obliterated and the grind of births and rebirths ceases and then there is a fusion of the individual with the universal soul.

\* \* \*

To attain a state of perfect peace, tranquility and bliss one has to concentrate on any one aspect of Divinity that appeals to one most. Form and ritual are helpful. Great stress is laid on prayer, and repetition of the Yogic mantram.

One may concentrate on the Divine broadcast of the Rhythmical Divine Life Stream proceeding from the Home of Eternal Bliss and arrested by the soul, within us. It



seems to emanate from the Lotus of the Heart within us.

\* \* \*

To attain a state of perfect peace, tranquility and bliss one has steadfastly to follow the path of duty. Do your duty not as a business proposition, because you are paid for it, but because it is your duty, and duty has to be done, unless one is a deserter. Do your best and dedicate the fruit of your labour to God. Let all your actions be performed in a spirit of selfless service and devotion with no motive of self interest whatsoever.

\* \* \*

To attain a state of perfect peace, tranquility and bliss one has to acquire true knowledge and a sense of Spiritual values, and live up to the standard of such values.

\* \* \*

To attain a state of perfect peace, tranquility and bliss one has to practise meditation. One has to keep the body which is a vehicle of Spiritual energy in good shape. One has to be conversant in the technique of prayer and its ritual.

\* \* \*

The subtlest power or consciousness within us is conscious of the fact that it is akin to the subtlest power behind the screen of Nature, and can help itself to any extent of this power. This is cosmic consciousness. We have it inherent in us, but it is in a dormant non-active state. Only Yoga can awaken it. The moment it is stirred, thanks to Yoga practice it makes one a gigantic Power-house of Divine Energy.

\* \* \*

To attain a state of perfect peace, tranquility and bliss one has to practise non-violence. Make sure you cause no one any pain by your thoughts, words or deeds. Love all. Hate none. Be truthful. Do not be covetous. Borrow



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 from the outer world only as much as you need basically.  
 Be continent and chaste, as far as possible. Sublimate your  
 sex instinct. It gives you great Spiritual energy.

\* \* \*

To attain a state a perfect peace, tranquility and bliss one has to practise purity in thought, word and deed. Let your body and mind be clean. Let also your internal organs be clean. Your physical in-take must be of the right kind and quality, as also your mental in-take such as reading, conversation. Shun evil companions. When evil thoughts assail your consciousness, change their trend and think of something noble. This is why good reading and noble acts of selfless service are greatly in demand. Remember that purity and cleanliness, render the heart pure, and make the mind cheerful. They help control passions; augment the power of concentration. They place soul-vision well within one's reach.

Do not give way to greed, to anger, to self-interest. Their reaction on the sub-conscious mind is very harmful. Be contented. It brings supreme happiness. Don't forget that happiness is always within us. We can bring it out by conquering desire and fear.

\* \* \*

To attain a state of perfect peace, tranquility and bliss one has to practise self discipline, which brings mind control, and enables us to get the feel of the mighty powers that lie latent within us.

\* \* \*

To attain a state of perfect peace, tranquility and bliss one has to read the scriptures and other similar literature as well as Yogic truths presented in the present work. One must recite on a rosary the Yogic mantram, as well as the Golden Verse, and repeat in a sing song manner a hymn each day.







## SECTION IV



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*INTRODUCTION*

The truths sought to be brought home to the reader in the previous sections have to be apprehended directly through experimentation on self, by means of certain practical devices. These devices are being summed up in this section. For each truth one device or exercise may be selected for each day's practice, and pursued steadfastly day after day till one has perfected oneself in it. Some lead to mind and body culture. Others help awaken our inner consciousness. They bring about a harmonious development of our body, mind and soul.

Great stress is being laid in this section on mind and soul culture. Mind operates through the sense organs, which are turned outwards, making it sensitive to outer gross perceptions. It is an extrovert. It receives all its sense impressions from without, making all its activities this-worldly. The soul's other-worldliness is foreign to its nature, for it has not learnt to turn to the soul. It is not at all an introvert, and it is insensitive to finer inner perceptions. It is the objective of this section to make the mind an introvert.

Minds that are dull and slow at receiving outer gross perceptions are equally insensible to finer inner perceptions as well. In most of us the power of observation is lacking, and since what we observe provides the material for our power of reflection, most men are thoughtless. This lack of observation makes others lacking in judgment, in sound common-sense, in a strong Will power, a bright intellect.

Those whose observation is keen, have a keen insight not only into the outer but also into the inner phase of life. Those who have developed their sense organs, acquire a full control over them, so that they can shut out all



outer gross perceptions and are, when they so desire, keenly alive to finer inner perceptions as well. The first part of this section is devoted to the development and control of the sense organs.

The second part deals with the power of concentration, how it may be developed, and how human energy potential (Kundalini) lying latent within us may be awakened by slow practice.

Part III deals with one pointed concentration on ideas, and meditation.

Part IV makes a direct approach to the Spirit within. Part V leads to a vision of the soul. Part VI deals with mind's communion with the soul. Part VII deals with the making of Samyama.

## PREPARATION

### THE SENSES AND THE SENSE ORGANS

#### *PART I*

One has first to perfect one's power of outer gross perception before one can think of sense control and the development of finer inner perception. The following exercises will be of help. Except for the first five preliminary exercises which should be attempted every morning, only one exercise is enough for one day's practice, unless otherwise stated. Directions for the practice of Pranayama are being given.

#### *HOW TO PRACTISE PRANAYAMA*

Inhale deeply with a genuine feeling that pure and sacred prana is passing into your system as the breath of your life, and as you inhale say to yourself in a long drawn in breath

"So"

Retain Prana in the system for a second or two so that it



should soak into your system and stir your Kundalini (infinite energy potential) to let loose a portion. Do not carry this to the point of exhaustion. Make it as natural as possible.

Then exhale with a genuine feeling that you are throwing out all impurities. As you exhale say to yourself in a long drawn out breath

“ham”

After exhalation repeat in a sing-song manner

Soham! Soham! Soham! Soham!

Have five such operations, at least.

Suspension of breath should be practised progressively keeping one vital point in view that there should be no exhaustion. Retain no longer than you comfortably, without a strain. This practice comes in handy when you are in a state of deep absorption. In that state breath is suspended during the period your *Samadhi* lasts.

Ten operations of easy Pranayama a day, restore peace, poise and harmony and prepare one for effective concentration.

### EXERCISE 1

Stand out in the open at sunrise facing east. Practise one operation of Pranayama with your gaze fixed on the disc of the rising sun. When you have exhaled, rest your eyes for a second or two before inhalation. Now practise one more operation of Pranayama as above keeping your gaze fixed at the rising sun till you have exhaled. Rest your eyes for a second or two. Repeat this process at least three times more.

This exercise the favourite of most sanyasins is calculated to improve one's eyesight. But should there be a defect in one's eyes, it should be practised only if



approved by an eye-specialist, at any rate not till the defect has been removed, and then it may be practised every day.

### *EXERCISE 2*

Stand out in the open and practising one operation of Pranayama fix your gaze at a distant object in the horizon, and then bring back your gaze to some object very close. Repeat this four times.

### *EXERCISE 3*

Stand out in the open and practising one operation of Pranayama, fix your eye on the tip of your nose and then on the sky overhead. Repeat this four times.

### *EXERCISE 4*

Stand out in the open and practising one operation of Pranayama, close your eyes tight, and then open them wide. Repeat this process four times.

### *EXERCISE 5*

Stand out in the open and practising one operation of Pranayama revolve your eye-ball in the sockets. Repeat it four times.

### *EXERCISE 6*

In your walk through the street always keep your eyes open. Do you detect anything that might cause an accident such as a plantain skin carelessly thrown on the pavement, rash driving, going on the wrong side of the road, children



playing on the road and the like? Try as far as possible to remove the cause, without being officious.

### EXERCISE 7

In your morning walk in the country with your eyes open try to detect *all shades of green*.

Why should there be different shades of green? Is it because the Divine Artist wants to make His work artistic, or is there a physical cause? Concentrate on the point. Record your conclusion in your Spiritual diary.

### EXERCISE 8

Repeat exercise 7, this time attempting to detect flowers in different hues. How many varieties do you notice? Why so many varieties in such exquisite loveliness? Concentrate on the point as in exercise 7. Record your conclusion in your Spiritual diary.

### EXERCISE 9

Walk to a beauty spot at sunrise and practise one operation of Pranayama at least, and then have a look round with your eyes open. Do you detect different shades of colours. How many are there in each case?

### EXERCISE 10

Walk to a flower garden at sunrise and practise one operation of Pranayama at least, and then have a good look round. How many differences in fragrance do you detect?

### EXERCISE 11

Walk to a place of interest, and practise one operation of



Pranayama at least. Now have a good look round, and make an inventory of things that make it interesting.

### EXERCISE 12

Walk to a fruit garden, and practise one operation of Pranayama at least. Have a good look round and then without looking answer the following questions:—

- (i) How many trees had no fruit at all?
- (ii) How many were so laden the branches were bowed down?
- (iii) How many had bird's nests on them?
- (iv) How many varieties of birds did you see?
- (v) Did you notice any fruit on the top-most branches?
- (vi) Did you notice any fruit fallen on the ground and wasted?
- (vii) How was fruit protected from being wasted by birds?

### EXERCISE 13

Walk out to the foot of a hill, and practise one operation of Pranayama at least. Have a good look round and then without looking say what kind of trees are growing there. Which animals did you notice?

### EXERCISE 14

Walk out to a park or a meadow, and practise one operation of Pranayama at least. Now have a good look round. Is this place suitable for picnics? How? What other uses can it be put to? Would you suggest anything to improve upon its utility from the (i) materialistic, (ii) spiritualistic point of view?



## EXERCISE 15

Walk out into the country, and practise at least one operation of Pranayama. Have a good look round and after the walk answer the following questions:—

- (i) Did you notice any farms? What were they grown with?
- (ii) Was the soil rich or poor? How do you know?
- (iii) Did you see any farm-hands? Did they look industrious? How do you make that out?
- (iv) Did you notice any cattle or horses? What was their condition?
- (v) Did you pass through a village? Did you see any shops? How many? Which of them were doing the best of business? Can you say why?
- (vi) Did you notice the village church, mosque or temple? How was it kept? Did you see the priest? Did he look saintly?
- (vii) What birds did you see? Can you describe the plumage of any one of them? Did you hear their music? Which of them sang the sweetest?
- (viii) Did you notice the village school? Did you notice any children? Did they look cheerful or morose? Did you see the teacher? Did she look stern and forbidding or mild and pleasant?
- (ix) How many varieties of trees did you notice? Which were the tallest? Which had only a stunted growth? Why?
- (x) How many people did you see? How many of them were shabbily dressed? How many smartly? How many lads looked handsome? How many lasses pretty? Did you see any old folk? How many of them looked to be cons-



## INNER CULTURE

cious of the approaching end? How do you know?

Anything else remarkable that you may have noticed?

Please form the habit of going around with your eyes open.

*EXERCISE 16*

Repeat exercise 7 this time attempting to detect all cries of birds that are raucus or otherwise unpleasant. Have a good look at such birds. Do they have a pleasing look? Should there be perfect accord between external charm and voice? Can you think of any exceptions to this rule among birds? And among higher forms of life, even among men and women?

*EXERCISE 17*

Repeat exercise 7 this time attempting to detect all notes of birds that are melodious or otherwise pleasant. Have a good look at such birds. Is external charm any index to beauty of voice? Do not beautiful persons sometimes have an unmusical voice and vice versa? There may be disharmony without. There is always perfect harmony within. Without that how could there be such consonance in one's voice in spite of such discordant elements in one's external constitution.

*EXERCISE 18*

Repeat exercise 7 this time attempting to detect all cries of insects or wood-notes, however faint, however subdued. It will be an effort at first, but by and by you will be able to hear these sounds. Keep listening in. You will notice symphony in them.



YOGA FOR ALL  
*EXERCISE 19*

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Repeat exercise 7 this time attempting to detect whispering sounds of the breezes which inaudible at first will by and by be perceptible to your ears. Keep listening in and you will detect cadence in them.

*EXERCISE 20*

If your walk takes you to the sea-shore attempt to detect the lapping sounds of the waves. You will find symphony in these sounds.

*EXERCISE 21*

If your walk takes you to a forest stream attempt to detect the flowing, purling sound of the current. You will notice resonance in this sound.

*EXERCISE 22*

If your walk takes you to a forest attempt to detect the soughing, rustling, whistling sound of the winds. You will notice music in these sounds.

*EXERCISE 23*

You may prove that to your satisfaction that there is a sort of rhythm in Nature by trying to listen into other sounds such as the rolling and rumbling of thunder, even in the storm that rends the air, and for that matter, in your own heart-beats, your own breathing etc. If you fail to detect this rhythm, there is something the matter with your power connection. There is a short-circuiting somewhere and the soul contact has been fused.



## INNER CULTURE

*EXERCISE 24*

If you happen to go to a pond try to watch a duckling's first attempt at swimming. How is it that the young thing can swim even though its mother has provided it with no training of any kind whatsoever? Have you watched a new born babe at its mother's breast. How is it that it begins to suckle without its mother training it? How is it that the dumb creatures devoid of reason can sense danger and are forewarned whereas we with our intellectual gifts and talents are ever in the dark about that same danger that does materialise according as the other animals had sensed it? Concentrate on the point and record your findings in your Spiritual diary.

*EXERCISE 25*

Study pets. They are loved by their masters. Do not they return that love? Suppose one is neglected, does it cease to love its master? Does a dog that is not properly fed and is maltreated retaliate by hurting its master in any way? Does even a deadly cobra that must bite by instinct if kept as a pet and not fed on milk for some time bite its master? The point is can lower animals once loved be so vindictive as to start hating their master who has fallen on evil days? Is their fidelity motivated by self-interest much the same as man's fidelity is? Don't you think it is due to man's being blinded by his reason, which snaps one's contact with Divinity, and these animals being guided by the Divine light that proceeds from their divine contact through the Rhythmical Divine Life Stream being yet intact?

*EXERCISE 26*

Study plants. Do they have an attachment to a place



or person? They do have life, much the same as we have life. Only they are out to love and render selfless service, and we have self interest at heart first, and last. Their feeling for us is detached. They love us for love's sake, and not for the sake of anything that we can do for them. We hurt them. They love us still. They sacrifice themselves so that we should be fed. Selfless love and service is their motto, because such seems to be the Will of Divinity and they render it because their contact with Divinity through the Rhythmical Divine Life Stream is still intact. Ours has been fused.

### EXERCISE 27

What are a dog's reactions when it hears noises on the radio? Sees another dog stronger than itself? Weaker than itself? Does it ever seek seclusion? Does the cat or any other pet seek seclusion? Do the pets appreciate being praised and fondled? Do they dislike being censured? Are they susceptible to grief? Does the mother go without food for some time when she loses her young one? Are they capable of giving expression to feelings of delight? Do pets ever exercise generosity? Are they capable of showing sympathy to the sick of their kind? Are they fastidious? Any other peculiarities that you may have noticed?

### EXERCISE 28

Is it a fact that some animals have a premonition of coming events? Have you noticed that the ants remove their eggs to safety before the rains set in? The dog begins to howl in fear when the ghost of a person visits one's house? This fact conveys to the people the idea that someone has passed away. Can you call up any similar examples of animals' possessing uncanny powers?



*EXERCISE 29*

Make a close study of children. They are inquisitive. The innocent curiosity of a child is proverbial. Are there any who are not inquisitive? Don't you think such are subnormal? What does this inquisitiveness of the child lead to? What is it the symptom of? The Children are restless. Lethargy is a symptom of disease. What makes them restless? What other special traits do you notice in a child's character that he usually grows out of? Are all children afraid of the dark and the unknown? Why do you think it is so? Have you ever noticed a precocious child? What makes him so? Surely not heredity? Have you ever heard of an infant thief? The phenomenon though rare is not non-existent. His tricks are his own. He has certainly not imbibed them from heredity or association for he has no associates. These are the Samskaras that his personality imbibed in previous incarnations and that cling to him still.

Study children for their intellectual gifts absent in their parents and environments. Don't you think they have imbibed these from previous incarnations? Make a fuller research of their traits on the above lines.

*EXERCISE 30*

Study children. They have innocent curiosity. What are they curious about? They are curious about new things. They want to know all about them. It is their thirst for knowledge. They are inquisitive by instinct. You, too, would be inquisitive if you arrived at a new hotel. Personal safety and comfort would be your first outlook. You enter the hotel under the assumption that it is safe. But certain past experiences of hotels make you sceptical. That child



enters life with the idea that it is safe. But certain experiences of its past lives make it sceptical. That is why it is inquisitive. The idea that you belong to an organised society under a strong patriarchal Government sets your mind at rest, but you are afraid in the solitude of your living room your connection with society and the Government may be cut off for the time being and you may be the victim of foul play. The child is unconsciously aware of the strong hand of its Heavenly Father protecting it and His loving heart taking care that the child is safe and comfortable. It has faith. We all have faith.

*We have but Faith, we cannot know,  
For knowledge is of things we see,  
And yet we trust it comes from Thee,  
A beam in darkness, let it grow.*

—Tennyson

We see so many die around us, and yet we are so confident of our own immunity that we never think of death as anything that is meant for us, too. This faith comes to the child from its Divine contact through the R.D.L.S. being still intact. It becomes more and more shaken when it grows up to manhood. This contact has somehow to be sustained, for it is an indisputable fact that we are immortal, and death is nothing more than 'a sleep and a forgetting'. Till we wake up to a sense of realities, we keep waking up to new incarnations, to fresh inquisitiveness and fresh inquiries, *Concentrate on the idea.*

### EXERCISE 31

An innocent child is nearer Heaven than a hard baked grown-up. So let your loving attention be devoted to the child. If that child is your own, so much the better for it.



If not, let it be any other child, provided that it can be the focus of your loving attention without its people objecting. Learn to win the child's love, not by bribing it, but by your infusing in your talk and manner love and the sweet simplicity of a child. A few minutes spent with the child in bringing it joy may be looked upon as worship. Its spirit (of maintaining divine contact) is in order whereas yours, thanks to your material outlook, may have been fused. Its enthusiasm is infectious and is likely to restore your contact with Divinity. To this end you have to concentrate on the child and its well-being. Concentrate on every child and its well-being. Render some selfless service to promote the cause of child welfare.

### EXERCISE 32

Make a close study of several youths, both lads and lasses, among the masses and the classes. Note down any common features inherent in them. For one thing self expression is a common characteristic. How do you make that out? What is this SELF that seeks to express itself? It surely is not of equal intensity in all of them for some are exceedingly modest and diffident, while others are more pretentious. Some are vain. What makes them so? Is it looks? Have you noticed any who have looks and yet are not vain? Have you noticed any lacking in looks and yet full of self conceit, because of their self supposed physical charm? Did you notice any who were wealthy and yet not vain? Did you notice any who had real talents developing in them, and yet sought to hide them? What evil traits did you notice in them? Did you notice any who practised non-violence in the real sense of the word? *Stretch this study over a number of days and make a thorough analysis of the character of the modern youth. It is bound to be a revealing study.*



## EXERCISE 33

*Read the following lines :—*

Nothing succeeds like success. Do you know the reason why? In the first place success is the result of self-reliance, and it brings in its train self confidence. If you have faith in your own innate powers to succeed nothing on earth can hold you back. But Faith alone is not enough. You must also have a strong *WILL* to succeed. However hard the going, if you have a strong determination to go ahead and win, you do make a success of your job. If you are enthusiastic about it, if you have an urge for it, you chalk out your own honest way to succeed, and make your mark provided that you work hard enough, and your brain and nervous system are in order,

*Now answer the following questions after careful thought and due deliberation and practise the devices suggested.*

1. How far do you rely on yourself ?

If you are lacking in self reliance, is it due to

- (i) Any bodily defect? Can it be remedied?
- (ii) Any defects in health? Are you remedying it?
- (iii) Any eccentricities? Are you trying to get rid of them? If so how?
- (iv) Lack of moral stamina? If so what steps do you take to be able to make good?
- (v) A bad temper? Do you frequently fly into a temper? Have you tried counting upto a hundred backward and forward before giving vent to your anger? With what effect? Is your irritability due to any physical causes such as being liverish, or the nerves? Did you consult a physician or a psychiatrist? Be sure you do.



- (vi) Lust, or greed, or any other moral defect? Get rid of these by slow degrees.
- (vii) Lack of courage? How do you account for it?
- (viii) An inferiority complex? How are you getting rid of it? Have you tried assimilating all the truths in Section III?
- (ix) Lack of faith in the innate powers ?
- (x) A weak Will? How are you strengthening it?

2. Are you lacking in an emotional drive and make only a half-hearted approach even to the most critical situations of life?

- (i) Is it due to a phlegmatic temperament? If so how do you account for your apathy? What steps are you taking to remedy your defect?
- (ii) Is your memory weak? Does that affect your intelligence? Is your power of creative thought stunted? What steps are you taking to remedy this?
- (iii) How do you spend your leisure hours? Can't you think of a better use for this time?
- (iv) How about a bit of self-discipline? Would you mind a little check on liberty and license in respect of self indulgence? Would you care to try that check if it be self imposed?
- (v) Do you observe the fundamental rules of health? Is your diet in order? Do you drink? Do you relax as often as you feel fatigued?
- (vi) Is your mind prone more to receive sense-impressions than to respond to them? Does it also reflect on the sense-impressions received? If so how do its impulses re-act to its reflections. Is its will really inactive? If so what steps do you take to remedy this defect?
- (vii) Have you ever tried to enrich your mind by the



study of Literature, Music, Art and the Scriptures? If not you are advised to do so.

- (viii) Do you evacuate your bowels regularly at a fixed hour in the morning and also in the evening? Make it a habit. It will do you a lot of good.
- (ix) Avoid tight fitting clothes that interfere with your blood circulation.
- (x) Keep your brain and nervous system in order by a judicious system of self culture.

If you pay proper attention to these points success in all things will kiss your feet.

### EXERCISE 34

Make a close study of each of the following and record your observations in your Spiritual diary:—

- A.
  1. The character and general outlook of a domestic servant.
  2. The character and general outlook of a business man.
  3. The character and general outlook of a criminal.
  4. The character and demeanour of a policeman.
  5. The manners and appearance of a lovely maiden.
  6. The manners and appearance of a plain woman.
  7. The appearance and character of a stern-school-mistress.
  8. The manners and appearance of an indulgent father.
  9. The manners and appearance of a priest.
  10. The character and views of an atheist.
- B. Your self, with reference to the following:—
  1. Have you had your annual body check-up with a doctor? What has he to say about each of your vital organs? Have you any muscular or nervous tension?



2. Have you the special gift of endurance or are you a mere 'softie'.
3. Is the flow of physical energy regular or intermittent?
4. Are you enthusiastic or do you lack enthusiasm? Any set aim in life? Any emotional drive to realise it?
5. Do you use your sense organs passively, or do you also reflect and actively use your Will power?
6. Are you affable or blunt?
7. Are you social or otherwise?
8. Which of the three characteristics (gunas) Sat-twa Rajas, Tamas usually predominates in your temperament?
9. To what extent are you possessed of intellectual honesty?
10. Do you realise the importance of self culture, or do you believe that man is born perfect and needs no further development?
11. Can you concentrate on a point? If so for how much time at a stretch?
12. Are you given to self analysis? Do you do so every evening at bed time? Do you have a mental check up once a year at least? Do you examine your conscience likewise?

C. The characteristic features, general appearance and day's routine of

1. A really happy person.
2. One who hankers after sensual pleasures.
3. A philosopher.
4. A Half starved beggar.
5. A sadistic savage.
6. A true lover.



7. A truly religious man.
8. A diplomat.
9. A philanthropist.
10. A Doctor.

**D. Your self under the following heads :—**

1. Whether you are physically fit? The idea is not whether you have developed the vigour and vitality of brute force, but whether all your vital organs are in perfect function and healthy.

2. How is your mental state emotionally? Are you sentimental or callous, impressionable or apathetic, highly sensitive or a stoic, impulsive or level-headed, fidgety or placid?

3. What is the state of your mind intellectually? Are you thoughtful or thoughtless, ever thirsty for knowledge a Paul Pry or impassive, dull lethargic, and for ever bored with life's activities.

4. Do you believe in body and mind culture? Are you aware of the part your body and mind are to play in the economy of life? Are you either of these or something other than either of these? Have you acquired a sort of inquisitiveness to discover what you really are?

5. Has an inner consciousness been awakened in you that makes you see things in a new light, that makes you look upon the mind and the body as no integral part of your Real Self, but only its garments, that you will discard one day, first your body, and then subsequently your mind as well, and then there will be a fusion of your Real Self with the infinite ocean of Eternal Reality of which it is but a drop? Has this consciousness awakened in you powers and potentialities that you never dreamt that you possessed?

6. Has it dawned upon you that the light of this inner consciousness in you is like sunlight in a room, which is common to all rooms, and to infinite space? Have you yet



had consciousness of the fact that yours out and the souls of all living things and the Soul of Nature are really one? Have you yet had this cosmic sense awakened in you and have you yet begun to tap this source of infinite energy that is your noblest heritage?

7. Has this inner consciousness now a firm hold over your mind and body and over all your inner centres of consciousness? Has it yet converted you into a battery of infinite cosmic energy? Has it yet put you in direct contact with the well-spring of Divine Energy? This is just what you as a student of Yoga have to achieve.

E. The working of the Spiritual aspirant's mind.

It works on the following lines :—

## I

1. The average mind works consciously on the conscious plane. It relegates all its conscious experiences to the unconscious mind, which lie stored up there as our unconscious experiences which we cannot get rid of even after what is commonly called our physical death.

2. These experiences if clung to pertinaciously through thick and thin become ingrained in us and are ineradicable like a drug to a drug addict. Such strong tendencies of the mind that are sometimes very hard to root out are known as Samskaras.

3. Some repressed emotions which means forcing emotional energy to lie bottled up in the unconscious mind, cause great mischief producing a neurosis or psychic ills. If, somehow, this bottled up energy finds an adequate outlet into the conscious mind, if in other words it is sublimated or sees the light of consciousness it ceases to be troublesome, for then the source of this trouble is easily rooted out, of itself.

In the same way if our Samskaras that are the root cause



of our painful grind of births and rebirths be sublimated or brought to the light of superconsciousness they, evaporate and with them all our ills, restoring our minds to a state of tranquility and bliss.

4. A superconscious state, thus, is the panacea of all our ills. It awakens in us a power to rise beyond the limits of matter and come face to face with Eternal Reality.

5. A superconscious state can be induced by perfecting one pointed concentration of the mind.

6. Such concentration can be easily attained by developing in us the highest trait of our physical nature, our Sattwa guna. Conquer the Tamas guna aspect of your nature. Steady the Rajas guna aspect. Develop Sattwa guna.

7. Concentration of the type described will bring you right knowledge of Self. It will bring home to you the fundamental fact that in spite of your being pure energy infinite you are behaving as if you were a broken reed, because you have not yet learnt how to tackle your infinite energy.

8. This infinite energy may initially be used to strengthen the mind and give it power of finer perception. It may thus be used to practise meditation.

9. Meditation by slow stages develops into absorption.

10. Absorption culminates into an Absolute state of perfect bliss.

## II

1. The Spiritual aspirant looks upon work as worship. His work consists mostly of selfless service of humanity.

2. He serves the sick and suffering. He serves his Motherland. He serves the ignorant bringing them Divine Light, Grace, and Knowledge.

3. Through selfless service of suffering humanity he acquires a balanced mind, so that success does not elate him nor failure depress.



## INNER CULTURE

4. He learns to feel for others, to exercise self restraint, to bear and forbear, holds his head above water with equanimity in the slough of despond.

5. He begins to revel in virtuous deeds, and keep vice at arm's length.

6. He forms good habits and builds a fine character.

7. His diet is balanced. He consults a good doctor to prescribe a frugal non-exciting, non-stimulating diet, suited to his health condition and constitution. Milk is an ideal diet and green vegetables, and fruit but it all depends.

8. He works with purity of heart and a sincerity of purpose.

9. His heart expands, propelling his Samskaras to purity and perfection.

10. He lives for love, but love that is eternal,—not love that is a passing phase.

## PART II

## CENTRES OF CONSCIOUSNESS

The spine or back-bone as its name implies is the backbone or major support of the body. It is known as the axis of creation. It is the prop, the vital sustaining column, a pillar of strength of the body, not only in a figurative, but also literal sense, for it has been equipped at its bottom with an infinite source of power supply. Only this source is normally unavailable for use to common man, because this infinite power is lying latent within him. The source of this potential energy is linked with the rest of the trunk and the head by a channel or canal known as the Sushumna canal. The canal runs right through the spine to the crown of the head. The spine is connected with the rest of the body with a network of nerve-wires.

Along this canal like knots in a bamboo rod are situated



six centres of consciousness. There is a seventh centre, too, which is situated at the crown of the head. To be conscious the human mind must dwell in one or other of these centres, that are illumined by some inner light and just as subtle as the mind itself, with no physiological significance.

The first centre controls the organ of evacuation. The second controls the sex organ together with the power of reproduction. The third controls the stomach and the digestive system.

The mind likes to roll in the muck and mire of one or other of these three centres, especially the second centre. It is too deeply engrossed in sexual pursuits to think of the light of the other four centres of higher Spiritual consciousness, the most prominent of which is the centre that controls our blood circulation. This centre known as the "Lotus of the heart" is supposed to be the official seat of the soul. Sanyasins call it the lotus shaped holy temple of the soul. This temple is lit with divine light. When a Sanyasin seeks to retire from the strife and turmoil of the outer world to a spell of peace, harmony and blissfulness, he 'goes inside' (concentrates) and enters this temple of the soul. This is as much as to say that he lifts his mind from the lower centres described above, and focuses it on the lotus of the heart. It is in this temple that one may have a vision of the soul in all its exquisite loveliness, a vision of the God-head.

When after prolonged attempts at concentration one succeeds in unceremoniously entering this temple, one finds peace and quietude within, and a solution of many a problem of one's life. But one is not supposed to have attained a perfect state of Yoga yet. True, his soul is now awake, and he may enjoy its blissfulness and make the most of its dynamic force, but that is not the real goal of life. He has to go higher still.



There is a fifth centre of consciousness higher up in the throat. He has to concentrate on that now, with the help of his newly acquired soul force. Here he imbibes knowledge and discrimination which help him see things in their true colours, know the eternal from the non-eternal, have an insight into the heart of things, penetrate the screen of Nature and see the essential beauty of the soul.

Then there is the sixth centre of higher consciousness behind the forehead in a cavity under the brain which develops in him the power of sensuous and super-sensuous perception. With this power of extra sensory perception he can experience Cosmic Consciousness. He can then experience God in his own consciousness. With this undeveloped he thinks himself as a separate entity from God. This is supposed by some sages to be a centre of the soul although soul is here, there and everywhere in the body. It is also the sole centre of the mind.

The seventh and highest centre of Spiritual consciousness is the crown of the head. When with the help of the soul force now fully developed the mind can concentrate on this highest centre, the infinite power potential at the base of the spine wakes up making the body a battery of a very high voltage. The soul then realises its own Divine Origin and a fusion of the individual with the Supreme Eternal Soul takes place.

Now and again an infinitesimal fraction of this energy potential is stirred up by accident and moves up the Sushumna canal. The concentrating mind captures it in any one of the lower or higher centres of Spiritual consciousness. It intensifies one's consciousness, so that one can penetrate deeper into the sub-conscious and have a momentary flash of enlightenment. It is in such a state that all our inventions are made, all our mystic powers developed and all our miracles performed.



## INFINITE ENERGY POTENTIAL

This infinite energy potential at the base of the spine may be aroused and let loose bit by bit.

1. By concentration and meditation.
2. By devotion and a prayerful attitude.
3. By making Prana or primal energy play upon it through deep breathing exercises;

To awaken this infinite force all too sudden when the mind dwells in any of the three lower centres of Spiritual consciousness, too engrossed in sensual pleasures and filthy pursuits is like bringing a million ton hammer down on a frail and flimsy anvil to straighten a needle.

Far from straightening the needle it will smash the needle, anvil and perhaps also the smithy into smithereens. It may, therefore, be awakened only when the mind and body are pure and clean, when the mind dwells in the seventh highest centre of consciousness, and then, too, slowly, steadily, and calmly not by over-stimulating the body with too much oxygen, but by practising Pranayama to moderation.

## ONE-POINTED CONCENTRATION

The sage's conclusions stated above that you must have studied with one-pointed concentration and thoroughly assimilated are significant. They provide the framework for a part of our practical work which is calculated to awaken, co-ordinate and control the subtle forces lying dormant within us, enabling us to establish an effective check on our unbridled emotions and sublimate our animal passions.

The practice that leads to the harmonious development of body, mind and soul yields prompt results in the shape of a peaceful mind, a high standard of physical and mental



health and efficiency, with its concomitants, success in life, added vigour and vitality. It brings serenity, calmness, peace, poise, happiness, full mind control and power of one-pointed concentration. Great Sanyasins claim that it brings longevity.

Pranayama if regularly practised on an empty stomach cools the head for concentration and warms the heart for love and devotion. And both one-pointed concentration and warm hearted devotion are essential for success. Hence seven operations of Pranayama must be practised as a preliminary preparation for each of the exercises based on these passages.

Before commencing each operation concentrate on one of the centres of consciousness and genuinely feel that Prana, the vital force is vitalising your mind in that particular centre, and turning it into a battery of soul force. Each centre to be concentrated upon is being cursorily described in the exercise.

As you exhale and recite the Yogic mantrām

Soham! Soham! Soham! Soham!

feelingly repeat in your heart of hearts the remark under the 'quotes' in each exercise under the heading, 'For Auto-suggestion'. When you have done with each exercise repeat the Golden Verse in a sing-song manner.

### EXERCISE 1

*The Target of Concentration:*—The microcosmic centre No. 1, popularly known as *Mul-chakra* or *Muladhara*. It is somewhat round like a lotus flower with four petals. It governs elimination and is situated near the rectum.

*For Auto-suggestion:*—"Prana pure primal power infinite is pressing power potential into Muladhara so that it should render the mind into a dynamo of soul force."



Attempt to make your concentration on this centre one-pointed to last through each operation of Pranayama. Pursue this practice over a number of days till you are perfect.

### EXERCISE 2

*The Target of Concentration* :—The microcosmic centre No. 2, popularly known as *Indri-chakra* or *Swadhisthana*. It is like a lotus flower of six petals. It governs our sex instinct and the power of reproduction. It is situated near the sacral plexus.

*For Auto-suggestion* :—“Prana pure primal power infinite is pressing power potential into *Indri-chakra*, so that it should render the mind into a dynamo of soul force.”

Attempt to make your concentration one pointed to last through each operation of Pranayama. Pursue this practice for a number of days till you are perfect.

### EXERCISE 3

*The Target of Concentration* :—The microcosmic centre No. 3, popularly known as *Nabhi-chakra* or *Manipura*. It is like a lotus flower of eight petals. It governs nutrition and is situated near the navel.

*For Auto-suggestion* :—“Prana pure primal power infinite is pressing power potential into my *Nabhi-chakra*, so that it should render the mind therein into a dynamo of soul force.”

Attempt to make your concentration one pointed to last through each operation of Pranayama.

Pursue this practice for a number of days till you are perfect.

### EXERCISE 4

*The Target of Concentration* :—The microcosmic centre No. 4, popularly known as *Hrida-chakra* or *Anahata*. It is



like a lotus flower of twelve petals. It is the temple of the soul, illumined by Divine Light and directly linked with the Home of Eternal Bliss through the Rhythmical Divine Life Stream. It has a powerful receiving set and is a sub-station of Divine Energy. It also governs the circulation of blood, and breathing, and is situated in the heart.

*For Auto-suggestion:—*“Prana pure primal power infinite is pressing power potential into my *Hrida-chakra*, so that it should render the mind into a dynamo of Divine Force.”

Attempt to make your concentration one pointed to last through each operation of Pranayama.

Pursue this practice for a number of days till you are perfect.

### EXERCISE 5

*The Target of Concentration:—*The microcosmic centre No. 5, popularly known as *Kanth-chakra* or *Vishudha*. It is like a lotus flower of sixteen petals, governing respiration. It is situated at the throat.

*For Auto-suggestion:—*“Prana pure primal power infinite is pressing power potential into my *Kanth-chakra*, so that it should render the mind into a dynamo of soul force.”

Attempt to make your concentration one-pointed to last through each operation of Pranayama.

Pursue this practice for a number of days till you are perfect.

### EXERCISE 6

*The Target of Concentration:—*The microcosmic centre No. 6, popularly known as *Ajna* or *Do-dul-kanwal*. It is like a lotus flower of two petals. It is situated in the centre of



the brain cavity on a level with a point in the centre of the two eyebrows. It is from here that the pineal gland operates.

This is the central control station of the whole system where both the mind and the soul operate.

*For Auto-suggestion*:—"Prana pure primal power infinite is pressing power potential into my *Ajna*, so that it should render the mind into a dynamo of soul force."

Attempt to make your concentration one-pointed to last through each operation of Pranayama.

Pursue this practice for a number of days till you are perfect.

### EXERCISE 7

*The Target of Concentration*:—The microcosmic centre No. 7, popularly known as *Sahasrara* or *Char-dal-kanwal*. It controls the various functions of the mind, its constructive faculties such as *chit* that takes notice of form and beauty, *man* that governs the sense organs, *Budhi* or intellect, self interest or *Ahankar*. It governs also the passions such as lust, anger, greed, undue attachment to objects of sense, and vanity. *Sahasrara* is like a lotus flower of four petals.

*For Auto-suggestion*:—"Prana pure primal power infinite is pressing power potential into my *Sahasrara* so that it should render the mind into a dynamo of soul force."

Attempt to make your concentration one-pointed to last through each operation of Pranayama.

Pursue this practice for a number of days till you are perfect.

### PREPARATION

#### RIPPLES

#### PART III

Thought waves are stirred up in the conscious mind by Prana much the same as ripples are produced on the surface



of a lake by light breezes. But the sub-conscious mind being meddlesome disturbs the peace by polluting these ripples. Only Prana can compose the sub-conscious mind so that it should let well alone. Let Prana flow in, then, through the nostrils calmly, and as it is flowing in in one long drawn in breath have a genuine feeling that it will super-induce concentration. As you inhale fix your mind on the current of Prana flowing in and in your heart of hearts proclaim:

“So”

Retain the life-breath for just three or four seconds to let Prana lull the sub-conscious to sleep, so that only pure conscious thoughts should have free play. Concentrate on one such thought to the exclusion of all others.

Now exhale, feeling all the time that you are throwing out all impurities that prompted irrelevant thoughts, and as you exhale, in your heart of hearts proclaim, “ham”.

After complete exhalation repeat in a sing-song manner.

“Soham! Soham! Soham! Soham!”

This is one operation of Pranayama.

Have six more operations like that to introduce each of the following exercises. During the course of each operation:

- (i) Keep your mind focussed on the solitary thought wave (idea) that sweeps the surface of the conscious mind, referred to in the para under “Focus”.
- (ii) After each exhalation feelingly repeat in your heart of hearts the remark under ‘quotes’ in the para “For Auto-suggestion.”
- (iii) When you have done with each exercise repeat the Golden Verse in a sing-song manner.

### EXERCISE 1

- (1) Practise Pranayama-seven operations as described above.



(2) *Focus* :—A lovely maiden peeping through a window looking at a lake with the help of her binoculars. A light breeze fans her face and ruffles the placid surface of the lake.

(3) *For Auto-suggestion* :—Repeat after each exhalation “Prana is in for purification, and one concerted thought wave.”

(4) *Recite the Golden Verse* in your heart of hearts with your mind still focussed on the lovely maiden.

Attempt to make your attention one-pointed as you proceed with each operation of Pranayama, and while you recite the Golden Verse.

Pursue this practice over a number of days till the picture becomes vivid and you can recall it at will.

## EXERCISE 2

1. Practise Pranayama—Seven operations as described above.

2. *Focus* :—Focus on your astral self in place of the lovely maiden peeping through a window looking at a lake through your binoculars. A light breeze fans your face and ruffles the placid surface of the lake.

3. *For Auto-suggestion* :—Repeat after each exhalation: “Prana is in for purification, and one concerted thought wave.”

4. Recite the Golden Verse in your heart of hearts with your mind still focussed on your astral self.

Attempt to make your concentration perfect and unbroken during each operation of Pranayama and while you recite the Golden Verse.

Pursue this practice over a number of days till the picture of your astral self becomes very vivid and you can recall it at will.



### EXERCISE 3

1. Practise Pranayama—Seven operations as described above.

2. *Focus*:—Focus on the *rippling surface of the lake*. This is your conscious mind. The ripples are your thought waves. Each ripple represents just one thought. It passes away in a flash. You cannot arrest the motion of thought, try however you might. But you can do the next best thing. You can focus your mind on the rippling surface with one-pointed attention and such powerful effect that every ripple represents the same thought, so that one single thought repeated again and again sweeps your entire consciousness, just the same as one single picture repeated again and again sweeps the eye of the projector in a cinematograph. This is *one-pointed concentration*, and this has to be perfected in this exercise.

3. *For Auto-suggestion*:—Repeat after each exhalation: “Prana is in for purification, and one concerted thought wave.”

4. Recite the Golden Verse in your heart of hearts with your mind still focussed on the rippling surface of the lake, that is your conscious mind.

Attempt one-pointed concentration as described under the heading *Focus* above as you proceed with each operation of Pranayama, and while you recite the Golden Verse.

Pursue this practice over a number of days till your concentration for short spells is perfect and unbroken, and you have full command over it.

### EXERCISE 4

1. Practise Pranayama—Seven operations as described above.



2. *Focus* :—Focus on the rippling surface of the lake, the ripple being a loving act of selfless service. Think it out beforehand and sleep over it. Take your cue from your soul by diving deep into the ocean of your inner consciousness.

After you have carefully thought out and diligently planned the loving act of selfless service, pursue it with earnest devotion and perform it in a spirit of non-attachment, dedicating the fruit of your labour to God. The idea is that you should not perform any act in a spirit of attachment, from a sense of enjoyment, that it would bring you a name or cheap popularity or honour or a substantial return in the long run. If you seek to benefit another do so anonymously, without any selfish motive. The sun sends its life-giving rays to all, rich or poor, good or bad alike without expecting even a word of thanks in return. If you love your poor neighbour and seek to oblige him by rendering him some sort of help, yours is selfish love, for it seeks obligation. It is possessive patronising love, and as such is spurious. It makes you restless. It is transient. Real selfless love that clears and cleans the mind is calm, cool, collected like the Ganges merging into the Bay of Bengal without in anyway disturbing its calm.

3. *For Auto-suggestion* :—Repeat after each exhalation : "Prana is in for purification, and one concerted thought wave."

4. Recite the Golden Verse in your heart of hearts with your mind still focussed on the rippling surface of the lake that is your conscious mind.

Attempt to make your concentration perfect and unbroken as under Focus, during each operation of Pranayama and while you recite the Golden Verse.

Pursue this practice over a number of days till your deeds of love and selfless service are perfect.



## EXERCISE 5

1. Practise Pranayama—Seven operations as described above.
2. *Focus*:—Focus on the rippling surface of the conscious mind and seek to detect the physical, mental and Spirit vibrations without the aid of an Electro-Encephalograph. Besides the musical note of Spirit vibrations note that they have white radiance, whereas other vibrations are coloured.
3. *For Auto-suggestion*:—Repeat after each exhalation, "Prana is in for purification and one repeated thought wave."
4. Recite the Golden Verse in your heart of hearts with your mind still focussed on the rippling surface of the lake that is your conscious mind.  
 Attempt to make your concentration perfect and unbroken as under "Focus" during each operation of Pranayama and while you recite the Golden Verse.  
 Pursue this practice over a number of days till you develop an extra sensory perception.

## PREPARATION PART IV

Pranayama paves the way to concentration by tranquillising turbulent thought waves. It should be practised preferably on the bank of a river, on the hills, at any rate in the open. If the weather does not permit open air practice, carry it on under shelter, but the room must be airy, and well ventilated. Avoid draught and undue strain of any kind whatsoever.

A Greater part of the Rhythmical Divine Life Stream is Prana, and as it pours into your system it creates the right kind of atmosphere for "Listening in." Inhale with a



genuine feeling that with Prana pouring in, you are bound to succeed in listening in. As you let Prana soak in, you will soon be on the point of listening in. Now go ahead with Pranayama practice.

Inhale in one long drawn in breath feeling all the time that Prana is flowing in in super-abundance and you are being surcharged for a touch of the Rhythmical Divine Life Stream. You are bound to arrest its enchanting music. As you inhale proclaim in your heart of hearts in one long drawn in breath:

“So”

Retain Prana within so that it should soak into your system and create the right kind of atmosphere for listening in. Do so for no more than four or five seconds, so that it should not be a strain. Presently the situation will be “touch and go,” and you will hear the music within. It will be very faint at first, scarcely audible. But by and by it will become quite distinct.

As you exhale, and are throwing out impurities exclaim in one drawn out breath

“ham”

After exhalation recite the Yogic mantram:

Soham! Soham! Soham! Soham!

1. *Pranayama*:—This is one operation of Pranayama. Have six more such operations as an introduction to each of the following exercises.

2. *Focus*:—Keep your attention fixed on the point raised under the heading “focus”.

3. *For Auto-suggestion*:—After each exhalation feelingly repeat in your heart of hearts the remark under “quotes” under the head “For Auto-suggestion.”

4. *The Golden Verse*:—When you have done with each exercise recite the Golden Verse in a sing song manner.

5. *The point to remember*:—During the process of each operation, inhalation, retention and exhalation, fix perfect



unbroken attention on the point raised in the para headed "Focus". Concentrate likewise when reciting the Golden Verse.

6. *Repetition*:—Each exercise is to run from day to day for many days till the focus has been set and the objective gained.

### EXERCISE 1

1. *Pranayama*:—Practise Seven operations, as described under the Heading Preparation.

2. *Focus*:—Concentrate on the image of a lovely but holy maiden, a goddess of external as well as internal charm with a mysterious mask. The maiden is to be a creature of your imagination. Not because such do not exist. They decidedly do, in the upper strata of life. And obviously you cannot see them until you attain their Spiritual stature. Hence you have to content yourself with a stretch of imagination of what the sages have seen with their own eyes. The mask is thick. Fix your gaze at it without blinking. Be sure it isn't a strain on your eyes. Close them for a few moments when it is. Then start all over again, feeling all the time that your gaze in seeking to pierce through the mask is making it thinner and thinner. A few day's practice for a few minutes daily will make the mask almost transparent.

3. *For Auto-suggestion*:—Repeat after each exhalation. "I sure can see through the mask." Keep repeating it as long as your gaze is fixed.

4. *The Golden Verse*:—Recite.

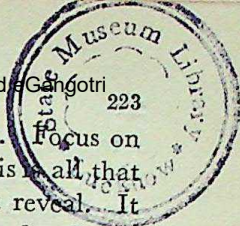
5. *A Point to remember*:—See Preparation.

6. *Repetition*:—See Preparation.

### EXERCISE 2

1. *Pranayama*:—Practise Seven operations as described under the heading Preparation.





2. *Focus*:—The mask is now transparent. Focus on the white effulgence of the face behind it. This is all that the mask, transparent as it is, can at present reveal. It cannot reveal the features, exquisite in their loveliness. Your perception of the visionary face in all its superb details is clouded and obscured, because your mind is not yet pure enough, and ignorance has made it dense. Therefore, you get but a weak flash of perception of the Reality behind the mask. Fix your mind on this flash and be purer each day, not only physically, but also mentally as well as morally, by practising non-violence in word, thought and deed, renunciation and sacrifice of your own personal comfort to render selfless service to others.

3. *For Auto-suggestion*:—Repeat after each exhalation, "I sure can see more light behind this weak flash of perception of the Reality that is now before me."

4. *The Golden Verse*:—Recite.

5. *A point to Remember*:—See Preparation.

6. *Repetition*:—See Preparation.

### EXERCISE 3

1. *Pranayama*:—Practise seven operations as described under the heading Preparation.

2. *Focus*:—The masks though more or less transparent are still there, and so the white effulgence that makes for the loveliness of the vision is blurred, the colourfulness of the exterior diverting your attention. Concentrate on this blurred vision of whiteness, attempting to sweep away the obstruction to clear vision in the shape of the coloured masks.

Prana that is pouring in, helping to absorb from the Rhythmical Divine Life Stream and conserve Spiritual energy and insight will give you a clearer vision and strength to sweep away all obstructions. To concentrate on the



blurred vision of white loveliness feeling all the time that it is taking shape will make it more and more distinct. The principal obstructions to a clearer vision are ignorance, lust, over attachment to objects of sense, which you should seek to remove by a closer study of the truths in a nutshell in previous sections. Try to assimilate these and you will see more light. To grasp these one must practise :

- (a) Moderation in eating.
- (b) Physical cleanliness.
- (c) Sexual purity.
- (d) Straight-forwardness and honest discharge of one's duty, dedicating the fruit to God.
- (e) Harmlessness in word, thought and deed.
- (f) Truthfulness and selfless service of humanity in the cause of Truth.
- (g) Study of the scriptures.
- (h) Jappa or recitation of the Yogic mantram on the beads of a rosary.
- (i) Prayer and a prayerful attitude, and singing of hymns and the Golden Verse.
- (j) Asanas.

3. *For Auto-suggestion* :—Repeat after each exhalation :  
 “Thanks to Prana, the blurred vision of white radiance is taking shape.”

4. *The Golden Verse* :—Recite.

5. *A point to Remember* :—See Preparation.

6. *Repetition* :—See Preparation.

#### EXERCISE 4

1. *Pranayama* :—See Preparation.

2. *Focus* :—Seek to penetrate the thick haze of white radiance so extremely lovely even though it is in a nebulous state. Concentrate on it and with added insight and zest



that Prana is lending you seek to penetrate it. Your inner eye will soon be used to this lovely and yet hazy light, and be able to penetrate it to attain the Truth.

Remove the causes that obstruct your vision, your way to enlightenment.

- (i) Do not wallow in the mud bath of sensual pleasures.
- (ii) Struggle towards self-knowledge and enlightenment.
- (iii) Give up the hopeless search for pleasure that sense attachment and desire are conjuring up for you. These pleasures are non-existent. You search for joy in the outer world of sense much as the musk deer with musk in its navel searches for the delightful fragrance in the outer world. The real source of eternal joy is right within you in the temple of your soul, on the lotus of the heart.
- (iv) Do not indiscriminately impute to the soul what does not really belong to the soul. If you say, "I have enjoyed that peg of whisky." "I am dying for just one flash of that lovely face of my beloved," "I am furious for having been betrayed," the "I" that is speaking is certainly not your real self, the soul. The soul is above and beyond all sensuous pleasures. It is deathless, decayless, changeless. It cannot be hurt, is above anger or grief.

The 'I' in the present instance is your mind speaking, your ego sense, which is a part of your mental equipment. It identifies itself with your soul, and what is worse, your soul too, has begun to identify itself with your mind, which is the main source of all your ills.

Concentrate on the point raised under iv above.



3. *For Auto-suggestion*:—Repeat after each exhalation, "The Truth is now in sight."

4. *The Golden Verse*:—Recite.

5. *A Point to Remember*:—See Preparation.

6. *Repetition*:—See Preparation.

### EXERCISE 5

1. *Pranayama*:—See Preparation.

2. *Focus*:—Focus on the Truth. You can see it now in the exceeding loveliness of the individual soul, which is of a piece with the resplendent Glory of the Godhead.

You can see it in the exceeding loveliness of the universal soul which is of a piece with the resplendent Glory of the Godhead.

You can see it in the Godhead. You can see the Truth that the individual soul, the Universal cosmic soul and the Godhead is one. Concentrate deeply on this point. It is of vital importance in Yoga.

3. *For Auto-suggestion*:—Repeat after each exhalation. "I have a Divine Origin."

4. *The Golden Verse*:—Recite.

5. *A point to Remember*:—See Preparation.

6. *Repetition*:—See Preparation.

### EXERCISE 6

1. *Pranayama*:—See Preparation.

2. *Focus*:—Concentrate on the love of God in sending out the Rhythmical Divine Life Stream to renew our supplies of Divine energy. Focus on this Divine broadcast. It is pouring into the temple of the soul. It is musical, melodious, enchanting. "Only you have got to be used to "listening ni." You will enjoy it immensely. All discordant notes of



life will cease. There will be nothing but harmony sweet, mellifluous, clear, soft and silver-toned.

Practise "listening in."

3. *For Auto-suggestion*:—Repeat after each exhalation, "Divine music is pouring in."

4. *The Golden Verse*:—Recite.

5. *A Point to remember*:—See Preparation.

6. *Repetition*:—See Preparation.

### EXERCISE 7

1. *Pranayama*:—See Preparation.

2. *Focus*:—Focus on the influx of Divine Energy through the Rhythmical Divine Life Stream. How does it act on Nature—buds blossoming into flowers and fruits, and other similar developments. How does it act on man? Concentrate on its marvels.

3. *For Auto-suggestion*:—Repeat after each exhalation, "I am already in for peace and happiness."

4. *The Golden Verse*:—Recite.

5. *A Point to Remember*:—See Preparation.

6. *Repetition*:—See Preparation.

### RECAPITULATORY EXERCISES

The mind is capable of gross perception. It can perceive outer gross (material) objects through the senses. Yoga seeks to make it strong and controlled enough to be capable of finer inner perceptions as well, through intuition.

Yoga starts with gross perception. When it is perfected and the mind can readily perceive all objects in fuller detail, it is trained to retain the impression of an object, so that one can perceive it also with one's eyes closed. Practise concentration on this impression so that your perception becomes objectless. This means that the object may not be present; even then one can concentrate on its image or impression.



Next concentrate on the power of the mind which has photographed the object on its clean slate and you can see the object in its absence by looking at its image. You are no longer dependent on the external sensations. Think of the cause or causes of which an external sensation is the effect. You are no longer dependent on this external cause. You can now form the image without the external cause.

Next try to concentrate on the process of a sensation being caused. Concentrate so deeply that you can feel the motion caused by the sensation on the optic nerve.

Next concentrate on that power of the mind that perceives the image without external stimulus. Thanks to this power, you do not now have to use your physical eye to see the object. Your inner eye can see it. In the same way learn to use other sense organs without external stimuli. Practise feeling without external stimuli.

Now concentrate on the reaction on the mind to objectless perception. The idea is that you should leave the image alone and have that feeling of pleasure without it. Be independent even of the image for the joy its perception can give you. Study the working of your mind when you feel the sort of joy described above. You will notice that the stir in the mind has not been produced by any automatic action of the mind. There is a wire puller behind it. Concentrate on this wire puller. When you seek to concentrate on the wire puller apart from the mind, as though the mind did not exist, the mind will cease to distract you and the soul will begin to shine in all its effulgence. This effulgence is the essence of all knowledge, all power, all beauty, all bliss.

## PREPARATION *PART V*

Any person irrespective of class, creed, sex or age can have a vision of the soul provided that he or she adopts



purity and cleanliness in his or her habit and practises certain devices of self culture. Practise them early in the morning. You may be in the 'cosy corner', on the floor in an easy pose or in a chair or on a stool or standing, you must keep your spine, neck and head upright and in a perfect straight line, in a natural pose.

1. Through a stretch of your imagination you may convey yourself to the fourth plane of consciousness which is popularly known as the Lotus of the heart, the shrine ennobled by the sanctified presence of the soul. This may not sound rational to sophisticated minds, for there is no building castles in the air in Yoga. But this has been found to be very helpful for attaining soul-consciousness, even God-consciousness, for wherever your thoughts are there will your mind be for the time being, and your mind can more easily contact the soul in the temple of the soul. So even though the habit of transporting your mind to the Lotus of the heart will mean a little extra labour, you have to take it, to have a clear vision of the soul.

This will be effected by concentrating on the Lotus of the heart. For the purpose of brevity we shall call this initial step—"*Transport your mind to the Lotus of the heart.*"

2. *Prayer*:—After reciting a hymn that in your eyes is most inspiring say your prayer, all the time concentrating on the Spirit that presides in the temple of the soul, and is the loveliest of the lovelies. So that the process should not be mechanical let the prayer spring from the bottom of your heart. For the purpose of brevity we shall indicate this step as "*Prayer: Pray.*"

3. *Pranayama*:—Practise Pranayama as in the previous sections.

4. *Focus*:—Focus your consciousness on the object or idea given under "*Focus.*"

5. *For Auto-suggestion*:—After each exhalation feelingly



repeat in your heart of hearts the remark under "quotes."

6. *The Golden Verse*:—When you have done with each exercise recite the Golden Verse in a sing song manner.

7. *A Point to Remember*:—During each operation of Pranayama—inhalation, retention and exhalation keep your attention focused on the object or idea given under "Focus." Concentrate likewise when reciting the Golden Verse.

8. *Repetition*:—Each exercise is to be repeated day after day for many days till the focus has been set and the objective gained.

### EXERCISE 1

1. Transport your mind to the lotus of the heart. See Preparation.

2. *Prayer*:—Pray. See Preparation.

3. *Pranayama*:—As before.

4. *Focus*:—Concentrate on the image of the person you most admire focusing your mind on just one virtue that attracts you most. This attractiveness is not inherent in the outer masks. It radiates from the Reality behind these masks. It belongs to the soul, and emanates from the temple of the soul as sun's rays emanate from the sun. Concentrate on these rays emanating from the temple of the soul. Be oblivious of the outer effect. Concentrate only on the internal cause—the rays from the temple of the soul.

5. *For Auto-suggestion*:—Repeat after each exhalation: "I can see light soft and mellow emanating from the Lotus of the heart."

6. *The Golden Verse*:—Recite.

7. *A Point to Remember*:—See Preparation.

8. *Repetition*:—See Preparation.

### EXERCISE 2

Steps 1, 2, 3, 6, 7 and 8 are the same as in Exercise 1



above. Step 4, on Focus which is a continuation of step 4 in exercise 1, and step 5 are as under.

4. *Focus*:—It is a continuation of the stage you have so far reached under this head in Exercise 1. You can now focus your mind exclusively on the pencil of light, soft and mellow, emanating from the Lotus of the heart. Let this light direct you to the interior of this temple of the soul within you. You will notice an orb of light within. This orb is the cause. The pencil of light, soft and mellow, is the effect. Now take your attention away from the effect and let it be focused on the orb, the cause.

5. *For Auto-suggestion*:—Repeat after each exhalation, "I can see the centre of the orb of light vibrating."

### EXERCISE 3

Steps 1, 2, 3, 6, 7 and 8 are the same as in exercise 1. Step 4 which is a continuation of step 4 in exercise 2, and step 5 are as under.

4. *Focus*:—You can now detect the centre of the orb of soft and mellow light, vibrating. Fix your mind on these vibrations only. Be oblivious of the orb. It is these vibrations that have produced the illusion of the orb. The orb is the effect, the vibrations, the cause. Presently the vibrations will produce a round gap in the centre. Fix your mind on the gap where all is quiet. Fix your mind at it. You will notice the gap widening till it is big enough for you to survey the bright white radiance with which the interior is lit. This light is emanating from the interior and causing these vibrations. The bright inner light is the cause, the vibrations the effect. Fix your mind on the inner cause. Be totally oblivious of the outer effect.

5. *For Auto-Suggestion*:—Repeat after each exhalation, "I am blissfully conscious of the bright white light within me".



## EXERCISE 4

Steps 1, 2, 3, 6, 7 and 8 are the same as in exercise 1 above. Step 4 on Focus which is a continuation of step 4 in Exercise 3 and step 5 are as under :

4. *Focus* :—You can now penetrate as deep as the bright white radiance within. Fix your mind on this bright and yet nebulous radiance. By and by your inner eye will be used to this marvellous light which will now form itself into a vista of peace and blissfulness. In the distance on an ivory throne you will detect a queen with rays of white radiance. The vista is the effect. The queen is the cause. Be oblivious of the vista and fix your mind on the queen.

5. *For Auto-suggestion* :—Repeat after each exhalation, "I can see the queen of white radiance in the distance."

## EXERCISE 5

Steps 1, 2, 3, 6, 7 and 8 are the same as in exercise 1 above. Step 4 on Focus which is a continuation of step 4 in exercise 4 and step 5 are as under :

4. *Focus* :—You can now focus your mind on the queen of white radiance in the distance. Keep concentrating on her till you have a clearer view of her at close quarters. My! What loveliness! She is the loveliest of the lovelies, this queen of white radiance, with her eyes closed, as if she were enjoying her forty winks after dinner. Concentrate on her with all earnestness, so that she should form part of your consciousness. She is the same as your consciousness. She is your consciousness. She is Nature's consciousness. She is cosmic consciousness.

5. *For Auto-suggestion* :—Repeat after each exhalation, "Lo and behold! This is my soul! "



## EXERCISE 6

Steps 1,2,3,6,7 and 8 are the same as in exercise 1. Step 4 on Focus which is a continuation of step 4 in exercise 5 above and step 5 are as under:

4. *Focus*:—You can focus on the supernal charm of your own soul which is one with the cosmic soul. All souls are one having a common origin, just as at noon the light in my room is the same as the light in your room, as the light in Nature. By concentrating on any one's soul you will be concentrating on all souls, they all being one.

Now notice very carefully that the soul that is the source of all your inner light is in contact with other souls through invisible rays of universal light emanating from the Universal Soul. Let these rays of invisible light now visible to your inner eye direct your foot-steps to the Universal Soul, and the Godhead. Concentrate on the Universal Soul, which is the same as your individual soul. Only it is the last word on loveliness. Once you have a vision of the Universal Soul, your attention will be rivetted on it, and you will be in a state of absolute absorption, a state of Yoga.

5. *For Auto-Suggestion*:—Repeat after each exhalation "Lo and behold, the surpassing loveliness of the Universal Soul! "

## EXERCISE 7

Steps 1, 2, 3, 6, 7 and 8 are the same as in exercise 1. Step 4 on Focus a continuation of step 4 in exercise 6 above, and step 5 are as under:

4. *Focus*:—You can now go into a state of absolute absorption and are in for enlightenment. Concentrate on the perfect loveliness of the Godhead, and the soft and mellow radiations emanating from it, radiations of peace,



tranquility, blissfulness, light, life, wisdom, courage and all the good things of life.

These radiations will direct your steps to self realisation, to merging into the Infinite.

5. *For Auto-Suggestion*:—Repeat after each exhalation, "Lo and behold, the blissfulness the Vision of Divinity is bringing me."

## PREPARATION

### PART VI

Study all the points raised under Spotlight on Self in Section I, Part VIII once more. Study also the Sparks off a Mysterious Fire presented as 'Food for Thought' in Section II and Aphorisms in Section III. This study must lead you to the comprehension of a right sense of values. You must realise:—

1. That the body or gross matter and the mind or fine matter, being material out and out, have naturally a material bias.

2. That the soul being Spirit, it would be against its innate nature if it be forced to cultivate a material bias. It would be like forcing a fish out of water to cultivate interests other than those of life in its native element.

3. By letting it be an extrovert all the time, we give the mind a long rope and then let it hang itself. If for a short or long spell every day we could train it also to be an introvert, far from misguiding the soul to a false identification with itself, it would help itself to as much of soul force as it needed to sublimate its animal nature and be elevated to supernal heights and merge into the universal mind.

4. This involves one-pointed concentration of the mind. There are a few handicaps in the way of such concen-



tration. These like deep rooted urges or habits keep daily growing into abiding instincts of the mind which die hard. These have to be nipped in the bud. For one thing they are based on our moral turpitude. They grip the sub-conscious mind as reflexes. These have to be dug out of the sub-conscious mind and dealt with each individually. They fade out when exposed to the light of day. And if there is one of the diehard type that is not an unconscious reflex but is something of a conscious habit it can be dealt with effectively by practising the right kind of Yogic device. For such devices right Spiritual advice should be sought. The following steps are usually of great help.

1. *Replacement* :—

Chalk out the tendency over night and contemplate over the harm that it has done you and is likely to do you if it is allowed to persist. Contemplate over the cause, and how it can be counteracted. Weigh the act in the light of Spiritual values that you must have developed by now, and take a pledge to use your strongest determination to chuck it. At the same time plan some act displaying a tendency in reverse to be acted upon during the day, e.g., to chuck out selfishness plan an act of selfless service, and the like. Let us call this step "Replacement."

### NEXT MORNING

2. *Prayer* :—Pray as directed under this head in Preparation of Part 4 Section IV laying special stress on Divine help, to enable you to keep the pledge you took overnight.

3. *Pranayama* :—Practise Pranayama as in previous sections.

4. *Focus* :—Focus your mind on the Prana that is pouring in and has already steeled your determination to keep the pledge you took overnight.



5. *For Auto-Suggestion*:—After each exhalation firmly repeat, "I have already chucked out.....(here mention the evil, say smoking or any other evil you have in view).

6. *Japam*:—To strengthen your resolve recite on the beads of a rosary the yogic mantram, and close the day's programme with a repetition of the Golden Verse.

Practise the above device for days on end, till the evil has been overcome. Repeat this exercise for other evils, one at a time.

7. *A Point to Remember*:—

The soul within us being the essence of all that is best in life, all the power and penetration and wisdom, and beauty and courage and blissfulness and peace and love and light of knowledge and action that is needed to make one's life a unique success, all sensible folk centre their attention at least once everyday upon the soul. But something stands in the way of our concentration. This something is the consuming fire of desire for what we are so passionately fond of, and haunting fear of failure and frustration. These retard our progress. All such obstructions must be removed by some device or other, or as a last resort by reference to your Spiritual Preceptor.

## PART VII

### THE MAKING OF SAMYAMA

Sometimes when your interest in one has grown beyond all proportion, your concentration on one grows deeper and deeper, in fact, more and more intense. Such concentration is apt to be prolonged. You keep thinking exclusively of one, unmindful of your own selfish interests. The duration of such concentration grows apace, becoming greater and greater from day to day. Such concentration is called meditation.



When you and your beloved have parted for a long time, and the pangs of separation are daily growing more and more acute, have in fact, already grown too acute for you to bear any longer, and to meditate on her image indelibly engraved on the slate of your heart is the only solace left for you, your meditation is bound to be worked up to such a high pitch you go into an ecstatic fit. You talk to one in a superconscious state. This is known as Absorption or Samadhi.

The three steps :

- (i) Concentration
- (ii) Meditation
- (iii) Absorption

are three stages of the same process technically known as Samadhi. If these three stages of Samadhi are brought to bear upon the same subject till Samadhi has been perfected the process is called the making of Samyama. Samyama leads to the discovery of the true reality or nature of an object or a person. It leads one to see behind a tiny acorn the blue-print of the mighty oak it is going to be, thanks to a force lying latent within it. It enables one to see the same force, the same energy potential behind the Cosmos, the same soul force working within and around him or her.

### *HOW TO PREPARE THE GROUND FOR SAMYAMA*

1. As a first step to Samyama try your utmost to discipline your body and mind to be like unto the Atman itself. The Atman is love personified. It is truth personified. It is a personification of selfless service of humanity in a right cause.

2. As a second step to Samyama you have to be pure and clean both in body and mind. For physical cleanliness



you have to practise physical culture devices or Asanas (see section V), and strictly observe the rules of diet and practise moral and mental culture devices in the present section. Atman is contentment and devotion personified. You have to practise these. You have to be true to your duty to your body and mind, to your Real Self, the Atman; to others, to God of Whom you, the Atman are a spark. Remember that acts of selfless service count for much, as also continence and chastity. Sexual energy if sublimated becomes Spiritual energy of a very high order.

Devotion, too, is a great asset. To this end ritual worship, prayer and recitation of the Yogic mantram on a rosary are essential. God is love. So is the Atman. So even if you exercise love without reservation, without a selfish motive, love for love's sake even in the material world, you will be setting the Atman on the path of self-realisation which is the same thing as God-realisation, for Atman and God are one.

3. Daily practice of the Asanas helps maintain body health. Shavasana or the relaxation pose whether in a supine state or merely seated in an easy chair should be practised as often in the day as you feel the least signs of body or mind fatigue. You may if you so desire also practise *Sirasana* (topsy turvy pose) on an empty stomach, after evacuation, for a free circulation of blood to the brain.

Practise keeping absolutely still and erect with your chest, neck and head quite in a straight line, in a perfectly natural pose without causing as strain, so that you may forget all about your body. Let the body be perfectly steady and yet relaxed. Leave the spine through which a Spiritual current passes when one contemplates, free and straight for the purpose. That helps Samyama.



4. Practise Pranayama as often in the day as you conveniently can. This practice has already been discussed in the present section.

5. Practise mind control. Fears and desires dominate the mind. They have got themselves rooted in the subconscious, or they intrude upon your peace by trespassing into the conscious mind. Watch them growing up in the subconscious and raising their ugly heads now and again, into the conscious mind. Uproot them as soon as they appear in the conscious or even from the sub-conscious through reference to a process of Psycho-analysis. Watch them also as they enter the conscious from the outer world. Practise this process of self-inspection at least once when you are in bed.

### SAMYAMA—PREPARATION

1. *Work for the Previous Evening:—*

(i) On the evening previous to the morning of practice carefully study what is given in this section, about Samyama, and prepare to act accordingly. Plan your programme of work and the good acts of selfless service for the day.

(ii) Study also the passage for the next day's practice, in the light of the question asked at its end.

2. *Transport:—*

On the morning of practice after cleansing yourself retire to the "cosy corner," and transport yourself to the Lotus of the Heart (see Preparation—Part V).

3. *Prayer & Japam:—*

Next pray (see Preparation—Part V), and recite on the beads of a rosary the Yogic mantram.

4. *Pranayama:—*

Practise Pranayama (see Preparation).

5. *Samyama:—*Make Samyama as directed in each exercise.



6. *For Auto suggestion*:—After each exhalation feelingly repeat in your heart of hearts the remark under “quotes”.

7. *The Golden Verse*:—After each exercise recite the Golden Verse.

8. *A Point to remember*:—During each operation of Prana-yama—inhilation, retention, exhalation—keep your attention focused on the object or idea given under Samyama. Concentrate likewise when reciting the Golden Verse.

9. *Repetition*:—Each exercise is to be repeated day after day for days on end, till the objective has been achieved.

*Read the passage at the head of each exercise. Read also the question at the end. Try to answer the question, and then go ahead with the exercise.*

### EXERCISE 1

There is in man some power that keeps him alive to all external influences. This power is his consciousness or soul. It works not only through the five sense organs, but also through a sixth sense, which brings him extra sensory perception. Some attribute the faculty of sense perception and consciousness to the mind, as if the mind were the real power behind the body mechanism, that feels, knows, thinks wills, and acts. True, it is the mind that seems to be doing all that, but as a matter of fact it is the soul that is the active agent. The mind is a mere passive tool.

Spiritual scientists or sages of all ages who have been conducting research on self through Samyama have arrived at certain conclusions that have been borne out even by eminent Para-Psychologists of most of the Western Universities. These need to be assimilated. They maintain that real power of consciousness in a living organism is vested not in the body or the mind which are mere mechanical



tools but in a Purush or Person who is popularly known as Atman, who acts from behind the scenes. This person behind the scenes is pure spirit and she has been cast by the Powers-that-be in a material world. She could not, therefore, contact matter unless she was equipped with certain material instruments. One such instrument is the body which is gross matter. Then there is the mind which is fine matter. The body and brain mechanism displays such marvellous skill that it can enable the mind which is the most highly sensitised tool to pick up almost every contact with the visible world. The person behind the scenes whose loveliness no words can adequately describe is seated on a radiant throne and gazing at the world outside through the binoculars of the mind-body mechanism, which if defective as is usually the case with a layman's, the vision of Atman is obscured and a material bias created. But for this material bias Atman, a native of the highest level of consciousness, and spirit in its pristine purity would never have condescended to stay put in this gross material universe. Atman is a free agent to fly back to her native home, if she so chooses. But that is where the rub comes in. The choice is Atman's own, and the Atman like a drug addict will not discard her material contact, unless she is made to realise her Divine Origin, which all Yogic devices are intended to bring home to her. To help Atman realise her own Divine Origin, the art of making Samyama has been perfected.

*Study the above very carefully and answer the following question.  
In what respects does the soul differ from the mind?*

### STEPS OF PRACTICE

1. *Work for the Previous Evening*:—See Preparation.
2. *Transport*:—See Preparation above.



3. *Prayer & Japam*:—See Preparation above.
4. *Pranayama*:—See Preparation Part 4 above.
5. *Samyama*:—Make Samyama on someone looking through the binoculars.
6. *For Auto suggestion*:—After each exhalation repeat to yourself, "I am the Real Power Infinite".]
7. *The Golden Verse*:—Recite.
8. *A Point to Remember*:—See Preparation above.
9. *Repetition*:—See Preparation above.

## EXERCISE 2

By making Samyama one can have visions of supernatural beings and know in advance the precise hour of one's death. Such knowledge is essential for at the hour of one's death, a panorama of all one's life's experiences tinged with vain regret passes and repasses before one's mind's eye. It disturbs the equanimity of one's mind and thus one's judgment in the choice of a new incarnation is, warped. If one knows the precise hour of physical death, one can practise japam of the yogic mantram then, or the Golden Verse or merely pray, so that Atman has peace and poise to think things over in respect of a new incarnation, or merging in the Absolute.

*What use can the precise knowledge of the time of one's death be to one?*

## STEPS OF PRACTICE

Steps 1 to 4 and 7 to 9 are the same as in exercise 1 above. Steps 5 & 6 are as under:—

5. *Samyama*:—Make Samyama on the Atman viewing and reviewing as if on a cinema screen the panorama of the past events of your life.

6. *For Auto suggestion*:—After each exhalation repeat in your heart of hearts, "It lends me a new lease of life."



## EXERCISE 3

By making Samyama on some one who is having a very happy life one can make oneself happy. But it is imperative that one must under no circumstances give way to feelings of jealousy or envy. Far from making one's mind calm, jealousy or envy make it highly disturbed, and thus the chain of Samyamā snaps. Happiness will come your way in superabundance if you rejoice when others rejoice, and feel another's pain as if it were your own.

*What sort of happiness would you like to come your way?*

## STEPS OF PRACTICE

Steps 1 to 4 and 7 to 9 are the same as in exercise 1 above. Steps 5 & 6 are as under:—

5. *Samyama*:—Make Samyama on the happiest person you know.
6. *For Auto-suggestion*:—Repeat after each exhalation, "I dive deep into the ocean of blissfulness."

## EXERCISE 4

By making Samyama on someone who is suffering stoically in a spirit of calm resignation, you chasten your heart and purify your mind, provided that you do not give way to anger or resentment against those who are causing him suffering. Hatred is disturbing. It breaks your inner harmony and snaps the chain of Samyama.

By making Samyama on someone who is really virtuous you imbibe a spirit of doing virtuous deeds. Admire the fellow, even if now and again he lapses into something that may be called evil. Admire his good points. Overlook his evil, but do not imitate it. To sneer at someone's hypo-



crisy is to sow in oneself the seed of vanity and discord which breaks the chain of Samyama.

*Can you think of any one who has never done a good deed? To what would you attribute his inactivity?*

### STEPS OF PRACTICE

Steps 1 to 4 and 7 to 9 are the same as in exercise 1 above.

Steps 5 and 6 are as under:—

*Samyama*:—Make Samyama on the character you admire most. Next do so on his or her heart. And lastly on how you would feel if that heart belonged to you.

### EXERCISE 5

Travellers in the desert can still their hunger and thirst by making Samyama on the hollow of the throat. This has been tried and it has not been found wanting. Hunger and thirst can thus be stilled for long periods, so that Samyama should proceed undisturbed.

By making Samyama on the inner tube of the chest one can acquire perfect stillness so that a state of Yoga should persist undisturbed for long spells.

*What passions would you subdue by Samyama?*

### STEPS OF PRACTICE

Steps 1 to 4 and 7 to 9 are the same as in exercise 1 above, steps 5 and 6 are as under:—

5. *Samyama*:—Make Samyama on the hollow of your throat and see the effect. Try the same experiment with your heart, your Indri-chakra, your palate, your nose, and your nerves.

6. *For Auto-suggestion*:—After each exhalation repeat to yourself, "That is full mind control."



## EXERCISE 6

By making Samyama on the radiance within the back of the head, one may have a vision of heavenly beings and acquire purity of mind and sincerity of purpose. It helps bring enlightenment. This radiance has nothing to do with the highest centre of Spiritual consciousness (the Sahasara centre).

*What then, is it?*

## STEPS OF PRACTICE

Steps 1-4 and 7-9 are the same as in exercise 1 above. Steps 5 and 6 are as under:—

5. *Samyama*:—Make Samyama on this radiance. Make it on the radiance in all the centres of Spiritual consciousness one by one.

6. *For Auto-suggestion*:—Repeat to yourself after each exhalation, "The dawn of light."

## EXERCISE 7

The ether is the undifferentiated substance out of which all elements are made. The human mind is matter which is finer even than the ether. Way down in the scale of creation is the physical body which is gross matter.

From the ether to the physical body is a long long way. The Prana or vital energy that keeps flowing all over infinite space, by virtue of its creative powers creates in the all-pervading ether three properties of matter:

- (i) Sattwa, representing purity.
- (ii) Rajas, motion and activity.
- (iii) Tamas, sloth and inertia.

These it creates in different parts in varying proportions. Hence variety in creation. It creates sunshine where Sattwa



or purity is the dominating influence. It creates a volcano where Rajas or violence predominates. It creates a rock where Tamas or inertia has the upper hand.

*With a stretch of the imagination proceed from the ether down to the human body and make Samyama on the process involved.*

*Trace the steps of solidification from the ether down to the human body.*

### STEPS OF PRACTICE

Steps 1-4 and 7-9 are the same as in exercise 1 above. Steps 5 and 6 are as under:—

5. *Samyama*:—Make Samyama on the process from the ether down to the human body.

6. *For Auto-suggestion*:—After each exhalation repeat to yourself, "I see light at last."

### EXERCISE 8

Sattwa is purity and joy. Also Atman is purity and joy. But they differ. Sattwa is a mere property of someone, just as Prana in one inhalation is the property of that single inhalation, a projection of the All-pervading Prana. Atman is the infinite ocean of purity and joy. Sattwa, is a ripple in this infinite ocean, a momentary flash of purity and joy.

Making Samyama on this discrimination leads to a state of eternal bliss, and power infinite.

*What is the difference between Sattwa and Atman?*

### STEPS OF PRACTICE

Steps 1-4 and 7-9 are the same as in exercise 1 above. Steps 5 and 6 are as under:—

5. *Samyama*:—Make Samyama on the subtle distinction between Sattwa and Atman.



6. *For Auto-suggestion*:—After each exhalation repeat to yourself, "Joy and power are coming my way."

### EXERCISE 9

The sub-conscious mind is a repository of all our evil inclinations. Making Samyama on the sub-conscious will wash the mind of these. And then the aspirant will find that it acts like a mirror, and reflects the Atman in all its purity. Then and only then will the Atman realise that it is one with the Universal Soul, one with the Godhead, and be liberated.

*Probe the depths of your sub-conscious for deeds of violence in word, thought or deed.*

### STEPS OF PRACTICE

Steps 1-4 and 7-9 are the same as in exercise 1 above. Steps 5 and 6 are as under:—

5. *Samyama*:—Make Samyama on your sub-conscious mind with a view to cleansing it.

6. *For Auto-suggestion*:—After each exhalation repeat to yourself, "I am the Godhead."

### EXERCISE 10]

We can make use of only an infinitesimal fraction of the energy that pours into our minds from the fountain head of energy within us. The rest lies stored up in reserve in the sub-conscious. Part of this energy we expend in the formation of our skill and character. Part seeks expression, but has perforce to be repressed owing to our narrow outlook and our inability to adjust ourselves to the demands of our highly complex environments. This super-abundant



energy of the sub-conscious seeking an outlet but failing to find it lies bottled up, and causes a fermentation which results in a neurosis, in a plethora of human suffering and mental disquiet. Where peace and good will are lacking, all our happiness and Spiritual energy will be packing.

To have peace you must have a purpose in life. To have self-realisation, you must develop any of the following channels of self-expression. Take to Yoga and follow up all its devices of self-culture. Study the scriptures. Have a hobby such as sports, dancing, music, painting, sculpture, selfless service of suffering humanity, such as acts of kindness and of love, etc.

*Think out ways and means to find an outlet for your super-abundant mental energy.*

### STEPS OF PRACTICE

Steps 1-4 and 7-9 are the same as in exercise 1. Steps 5 and 6 are as under:—

5. *Samyama*:—Make Samyama on your sub-conscious mind with a view to finding a good use for your surplus super-abundant Spiritual energy.

6. *For Auto-suggestion*:—After each exhalation repeat to yourself, "The way to liberation is opening up."



## SECTION V



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## BODY CULTURE

## INTRODUCTION

After introducing the fundamental principles of Yoga, theory and practice, to the lay-reader we now turn to practical devices of body culture. A sound body is a great asset to a yogi, for to establish a mind and soul contact one has to have a sound mind, and for a sound mind one must first develop a sound body, with all the sense organs and the nervous system in perfect trim, and properly functioning. A sound healthy body depends upon a balanced diet, upon culture and upon scientifically sound devices to exercise and thus keep all the vital organs tip top, and in perfect health and working condition, which last it is the purpose of this section to provide.

Thanks to our violently impetuous, nature and the modern hectic way of life, with no end of worries and vexations, frustrations and fatigue, we are killing our body cells as fast as they are being procreated, if not faster. And if the organs of elimination do not work fast enough in throwing out their dead bodies, they begin to decay and rot and decomposition sets in, and toxins let loose in the blood, which poison the entire system causing disease and a premature death.

These poisons and other waste matter that would be no less poisonous, if allowed to stagnate inside the system are being eliminated through perspiration or urination or exhalation or any other form of excretion. The organs of elimination have to be always in good trim, for even if they keep working full tilt at all hours of the day, there are being left some surplus poisons still to be eliminated. These go on accumulating, shortening the span of one's life and multiplying the miseries of human existence.

Water is a great help in draining out poisons. So one must drink as many as six good sized glasses of pure water a



day, one first thing in the morning, one before retiring for the night, and two with each meal. You may drink more water, but in no case less. The next best thing to drain out these toxins is to eat pure and simple diet. Eat rice, barley, whole-wheat bread, pulses, leafy, vegetables, eggs and lean meat to moderation. Have plenty of milk, curd, green vegetables and fresh and dry fruit. Curd is very helpful in removing body poisons. Milk has a rejuvenating effect.

### A FEW POINTS ON ONE'S DAILY DIET

*From a doctor's diary—to be followed purely on grounds of health where health, taste, and religion permit for alternatives please consult a doctor.*

A sportsman, a hard working man or woman, an expectant or nursing mother consume more of their bodies than they normally build. They need to have body building foods such as whole-wheat bread and pulses like lentils, peas, beans and milk, and milk products such as cheese, and nuts, eggs, fish and lean meat. These help build sound bones, teeth and muscles.

\* \* \*

Those whose heart, brain and nerves, and blood circulation are not in good function, and bones and teeth, too, are deteriorating need to replenish their stock of calcium with vitamin D and such foods as milk, and cheese and other milk products, fresh fruit and green vegetables, and tomatoes, treacle and molasses, lean meat and fish.

\* \* \*

Those who consume a lot of energy and fat in the body by bodily exercise and heavy manual work, and need more warmth in winter than simple food provides, need to eat foods such as butter and ghee and potatoes, together with



whole wheat bread and beans and peas. They need more sugar and honey and unpolished rice and other cereals.

\* \* \*

Those who are pale and anaemic and have a low vitality need replenish the body cells with foods such as spinach and other green vegetables, poultry, meat and fish, and liver and kidneys and dried fruits.

\* \* \*

Those who have a weak digestion or have chronic constipation, nervous debility, and low vitality need to have in their diet food such as whole wheat bread, and other whole grain cereals, green vegetables such as spinach, tomatoes and fruits, cheese and yeast, peas and beans, milk and milk products, meat and eggs, and fish.

\* \* \*

Those who easily catch infection and have a low resistance and readily fall a prey to flu and common cold need to have in their diet foods such as milk and milk products, butter, eggs, fruits, green vegetables, tomatoes, carrots, turnips and cod liver oil.

\* \* \*

Those whose gums are defective and teeth bad, also bones need toning up and blood vessels, need food such as milk and milk products, citrus fruit, orange and black currants, green vegetables such as cauli-flower and salad, tomatoes, potatoes and parsley and parsnip.

\* \* \*

Those who lack phosphorus in the blood, are rickety children and weak adults need foods such as butter and milk, cod liver oil, and eggs. They need plenty of sunshine.

Flesh meat, if not eaten in moderation, and highly seasoned or fried or roasted or double cooked foods obstruct intestinal poisons from being freely eliminated twice a day. Overeating is injurious—eat always to moderation. Fill



half the stomach with food, one quarter with water, and leave one quarter vacant for exercise in Pranayama (deep breathing and conservation of bionergy). Eating no rough-age or not properly chewed food or bitter acid, very hot or very stale foods, not cleansing the mouth and brushing the teeth after every meal, eating anything exposed to flies, eating over-ripe fruit, sleeping in a congested room that is not properly ventilated, wearing tight fitting clothes, over-work and over exertion, want of rest relaxation and recreation, taking less sleep than necessary, and sulking are very harmful to health. *Purity of food makes for purity of heart.*

### PRANAYAMA

Besides ensuring regular inflow of bionergy which is essential for our growth and evolution and the proper functioning of our nervous system and sense organs as well as other vital organs, deep inhalation keeps replenishing the supply of oxygen to all our body cells multi-myrriads in number, and exhaling keeps draining out many elements that would be harmful to our system if they stayed within. Hence special attention should be paid to Pranayama, which is the only means at our disposal to maintain a steady equilibrium in our system both bodily and mental. Pranayama establishes a proper co-ordination between the assimilative and eliminative forces of the body. Deep breathing is thus, vital to our lives. But the tragedy of it is that we do not breathe deep enough, and rhythmically. By our careless way of breathing we do not replace the entire contents of our lungs at each breath. Hence oxygen and Pranas which are vital to the health and life of our body cells are always in short supply, and in consequence the body suffers from some disease or other. Deep breathing in fresh air immediately after answering the call of nature



is a precondition to the successful practice of Yogic Asanas. You may do the Pranayama exercises in fresh open air in some beauty spot in a garden or a park pleasing to the eye, clean, with no excessive heat, or cold, no fierce winds. Begin by inhaling as deeply and slowly as you can, say for three seconds at the start. Retain the air in the lungs for three seconds. Then exhale slowly in full three seconds, so that a rhythm should be set up in inhaling and exhaling. Go slow for a bit. Practise this for ten minutes at the start. Then by slow degrees prolong the period to half an hour. Practise this two or three times during the day. Mark you, it is slowly breathing in and retaining to suit your convenience, and just as slowly, in equal duration of time, breathing out. After six months practice you will find yourself a changed man, not only physically and mentally, but also morally and Spiritually. Remember, you must have as much of fresh air and Prana in your system and as often in the day as you conveniently can. The same about exhaling in perfect rhythmical order. You will thus be eliminating lots of poisons from the system, and making not only for a blissful, happy, contented life, but also ensuring longevity, and perfect health. It is certainly worth while conveniently practising Pranayama, even if it means a little sacrifice of your time and patience.

While practising pranayama seat yourself comfortably in such a pose that you can easily fix your attention on the tip of your nose for a few seconds. Then close your eyes and fix your attention on the spot between your eye-brows. As you inhale utter long drawn in the syllable "so" in your heart, not loudly. When you exhale utter long drawn out the syllable "ham". Try to concentrate the force of your breath on the focus of your attention, the spot between the two eye-brows. After prolonged practice shift the focus of your attention with closed eyes to the abstract idea of your



Inner Self. You will experience the vision of a haze. The haze will thicken into a dark smoke screen. Through the screen you will have the vision of the rising sun. By and by the smoke screen will be lifted to make room for a blaze of resplendent glory. In the heart of this blaze, seated on a diamond throne under an ivory dome and a beautifully embroidered canopy you will notice a vision of exquisite loveliness and supernal grace. A remote likeness of the face appears at the beginning of this book. How tantalizingly alluring! You can never forget that beautiful face. It is the last word on purity. Let it remain enshrined in your heart. It is your soul. Notice that its eyes are almost closed in a state of blissful tranquility. You have to wake it up to a state of conscious activity. The Golden Verse or holy mantram are of high practical value, to awaken the soul.

### MANTRAM

*Soham! Soham! Soham! Soham!*

### THE GOLDEN VERSE

*The Soul beholds its Grace Divine,  
Its own enchanting face Divine,  
"Soham! " it cries, "So I'm" the Truth,  
I'm He, I'm Lord of Lords forsooth,  
A spark of His resplendent Light,  
Lovely, harmonious, bonny, bright."  
'Om! 'om! it seeks its heavenly 'ome,  
Eternal Peace in life to come.  
"Come, come, Thou Flame of Sacred Fire!  
With purest love our hearts inspire! "  
The souls strike up and hum and strum,  
"Soham! Soham! Soham! Soham! "*



Silently sing it to yourself with faith. Scepticism is the only hurdle that can keep you away from the realisation of such surpassing loveliness as that of your soul. Have faith in your power to attain it. Only steel can cut steel. Your impurity of heart will cut no ice with the purity of your soul. So be pure in heart to be worthy of the symbol of purity, your soul.

Certain practical devices are being presented that provide healthy exercise for the body and help eliminate all the poisons in your system. Practise these with care.

No exercise that produces an extra strain on the body is of any value. Strain or fatigue means extra consumption and wastage of energy which the system needs badly to be able to exercise the power of concentration. Yoga favours only non-violent exercises for the benefit of the vital organs, that are of great health value, that remove poisons, the root cause of disease and have a cleansing and purifying effect.

It is better to check up your state of health with a good doctor and record your weight and other particulars before undertaking the physical culture technique and after. You will improve with rapid strides.

In case of illness, no other form of exercise but walking is advisable. Anyway, a doctor's advice must be sought in all cases before beginning the practice. The point never to be lost sight of is that no exercise however easy should be carried to the point of being a strain on your body. You should in no case suffer yourself to be fatigued. You have to have a feeling of freshness and restfulness for the devices on Inner Culture that follow. For higher effectiveness and prompt results in inner culture devices peace of mind, for the moment, must be attained. To this end whenever you feel the least fatigued practise the Shavasana device. After Sirasana, too, Shavasana should be practised, and if you



desire also Padmasana or Sukhasana. Sirasana (Topsy-turvy Pose) the King of all asanas is a fine type of exercise. Some laymen practise this asana alone and no other. It affords all the physical development that one needs. It should, however, be practised on an empty stomach after answering the call of nature and be followed by standing relaxed to restore proper blood circulation and Shavasana. This, too, can serve as the main asana for those who are not used to physical exercise.

Asanas should be performed early at dawn on an empty stomach. The place of practice should be secluded, with free access to fresh air and light.

At the close of every set of physical exercises perform *Shavasana* and after that the *Padmasana* or *Sukhasana* if so desired.

In a comfortable pose perform exercises for inner culture and deep breathing. Open the day's programme with hymns and prayer.

After the day's exercises drink a pint or more of hot milk and have something to eat for breakfast. You have made an excellent start for the day's work. You are equal to any task now. Your latent powers and potentialities fast awakening to conscious activity will always come to your aid in an emergency.

## PHYSICAL CULTURE DEVICES

### FOR BOTH SEXES

Bodily health through simple scientific exercise of the vital organs is vital to the proper functioning of the mental machinery. And mental fitness is an essential condition of making the right approach to inner consciousness.

To understand the intricacies of the origin of life we must



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 proceed only from the known to the unknown, from the gross to the abstract.

We decline from the subtle and descend to the gross. And from there by a reverse process of evolution we ascend by slow stages from gross body to fine mind and therefrom to subtle soul and the Ultimate Reality, the Origin. This process of ascension back from the gross to the subtle is Yoga.

\* \* \*

From the subtle soul we have come down to gross matter. But for that the universe could not come into being. From gross matter we go back to subtle soul in its pristine purity. This latter is a slow process perfected through Yoga practice.

Yoga practice is calculated to keep the body in good trim, and the vital organs in perfect working condition. It keeps the mind in good form, and in perfect control. It leads to our Spiritual integration.

\* \* \*

It is not health and hygiene alone that these exercises seek to secure for an aspirant. They help generate and conserve energy as well, which one needs in plenty to be able to practise concentration, meditation and absorption, which are stepping stones to self realisation, the aim-all and end-all of human existence.

\* \* \*

## PRECAUTION

Home exercises are, as a rule, highly beneficial to all in their mundane or extra mundane activities, ensuring excellent body and mind health, nerve control, longevity and eternal youth. But to rules however sound there is now and again an exception. For example Sirasana, the king



of all asanas that works miracles in securing physical, mental and even moral culture may be even a bit harmful to those who have weak eye capillaries or any lung or heart affection. Each of the exercises has its own use and is a marvel so long as one's constitution fits into its technique. It is therefore, only in the fitness of things that a student should get himself thoroughly examined by an expert before taking to any or all of the Home exercises.

\* \* \*

These exercises afford beauty, graceful looks, strength especially of the vital organs, and hardihood. By hardihood we mean physical fitness. And by physical is meant organic fitness not muscular strength. To this end the exercises have to be non-fatiguing, non-violent.

\* \* \*

Practising austerities of the nature of self-torture is forbidden in Yoga. Even fasting for a whole day or skipping a single meal for self-discipline is not allowed. Only eat of simple food to moderation and eat no more than you need to live. Excessive intake of food, acid or too fatty foods, roasted or fried food, double cooked food, putrid or heavy food, too hot or too cold food or drink or alcohol or any intoxicating drugs or smokes or injections are strictly forbidden. Use of all milk products and fresh fruit and eggs is recommended. And no overfeeding, please. It shortens life.

## FOR GIRLS

A girl starts to menstruate when she begins to mature. She is passing from her girlhood to adult age. This change is sometimes a great strain. She begins to have stomach-ache. Another symptom is constipation of an obstinate nature. She has nervous headache. Her heart begins to



palpitate. She has thyroid and ovarian insufficiency, and uterine disorders. Skin troubles too start to torment her, and feebleness of body and anaemia. These troubles, however, disappear in two years.

They have to be very careful about their diet. More nourishing and yet easily digestible foods are needed. Physical or mental strain should be avoided. Even singing and dancing are not permissible. No riding or cycling is allowed.

\* \* \*

The following exercises are recommended for girls when puberty sets in. But they must not be taken in weak health. Only in case of grown up girls who are physically fit, a regular course of these is recommended. These exercises are non-strenuous, non-fatiguing, non-violent. Still one must not overdo them.

Exercises are 1, 2, 3, 4 to 23, 28, 31, 36, 38, 40 & 41.

She must take to Shavasana more and more frequently during menstruation.

During womanhood, more particularly round about forty, special stress should be laid upon exercises that help develop the abdominal muscles—not harden them—lest they should become flabby. Body weight must not be suffered to increase. The following exercises are recommended.

Exercises :—1, 2, 3, 4 to 29, 31, 33, 35, 36 to 41.

### FOR OLD WOMEN

Round about 50 old age is supposed to set in, and the ovaries produce no more egg cells. They continue to produce hormones, though, and the flow of coloured water becomes lesser and lesser till it finally disappears. If the woman has led a harmonious life this change to old age is not violent.



If otherwise it is painful, for she has fits of jealousy, and worry and great suffering on account of them. She is easily agitated and has occasional fits of depression. She sweats profusely, has headaches, and nasal bleedings. She suffers from sleeplessness, too.

They should take to walking, especially uphill. Light, though nourishing diet is recommended, and also hot baths and keeping warm. The following asanas are recommended.

Exercises :—1, 2, 4 to 29, 35, 36.

Plenty of time should be devoted to Shavasana. Weak women or those suffering from blood pressure or anaemia or heart trouble of any nature must go easy with other exercises, except Shavasana.

## FIRST SET—THREE ESSENTIAL POSTURES

### EXERCISE 1

#### *The Preserver of Life*

Highly beneficial to :—

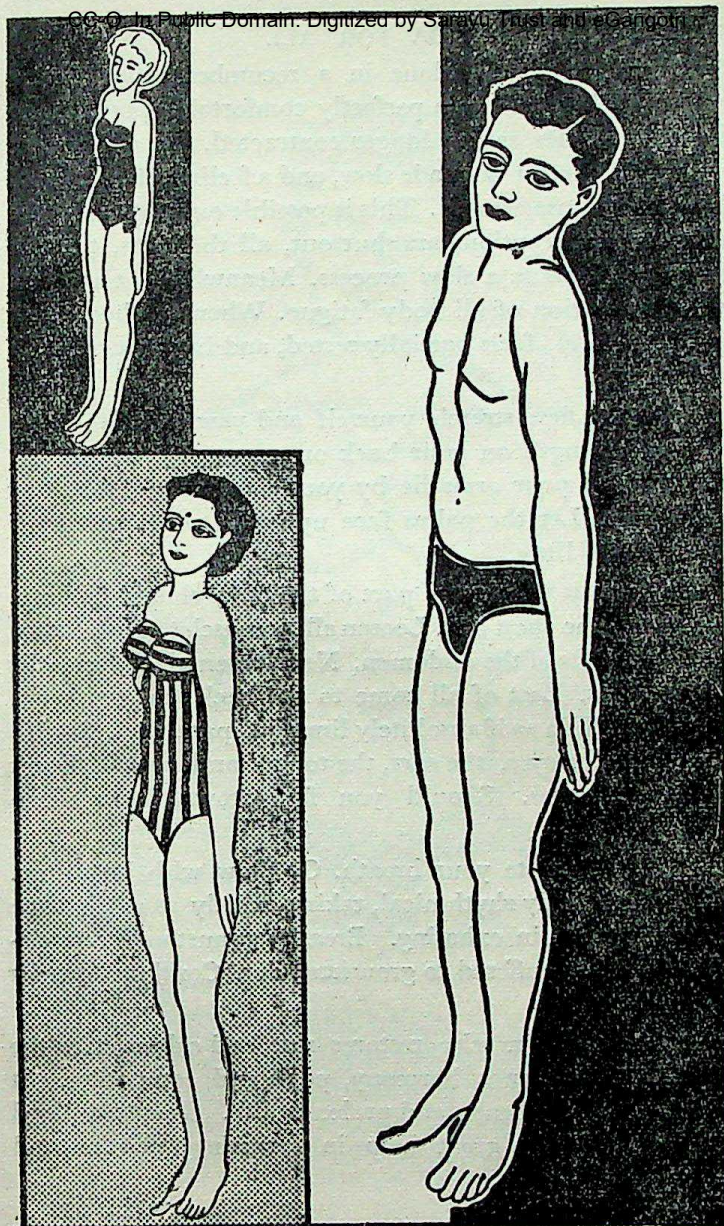
- (i) All ages
- (ii) Both sexes

Popularly known as

### SHAVASANA

For Spiritual, moral, mental and physical culture where you have to draw more and more upon your power of concentration it is essential that you should feel thoroughly rested and free from physical as well as mental fatigue. This feeling of restfulness can be induced by practising Shavasana. The idea is to drive out all muscular, nervous or mental tension, for if tension in any form is present concentration is out of the question.





SHAVASANA (See Exercise I)



Relaxation may be done in a recumbent state (lying flat) or while seated in a perfectly comfortable position, so that the muscles are no longer contracted. In either case respiration should be made slow, and a feeling of a state of absolute collapse created. This is possible only when all the outer sense perceptions are shut out, all thoughts, too, are shut out. This is a slow process. Meanwhile let us start with elimination of all body fatigue. When the body is at rest, the mind, feels partially rested, and in a fit condition to proceed.

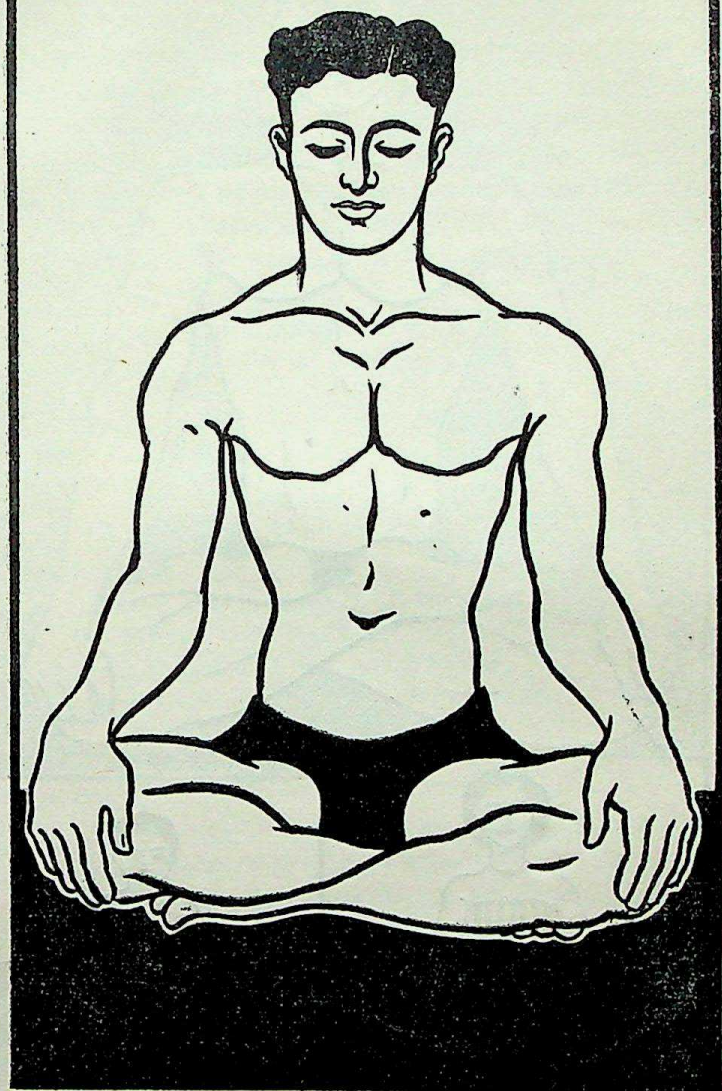
(i) At first stretch yourself and yawn and then lie down full length on your back on a carpet bed with no pillow. Let your arms lie by your side, but not touching your body. Let the palms face upwards, with the fingers clawed in a little.

The aim is that every part of the body should lie limp. Begin with the chest box. Loosen all its muscles. Then loosen all the muscles of the abdomen. Next loosen all the muscles of the limbs. Last of all come to the neck and the head. They should lie as if absolutely limp and paralysed. So also the brain, the eyes, the ears, the tongue and palate. Don't close your eyes. Should you feel drowsy, drive sleep away.

(ii) Regulate your breath. Go slow with breathing. Make it perfectly rhythmical, taking exactly as much time in inhaling, as in exhaling. Breathing must under no circumstances be suffered to grow irregular. Continue thus for ten minutes.

(iii) This exercise restores rest and calmness to the mind, restores inner harmony, poise and composure. It strengthens the heart and prolongs life. It cures blood pressure. It is a great help in focussing attention and concentration.

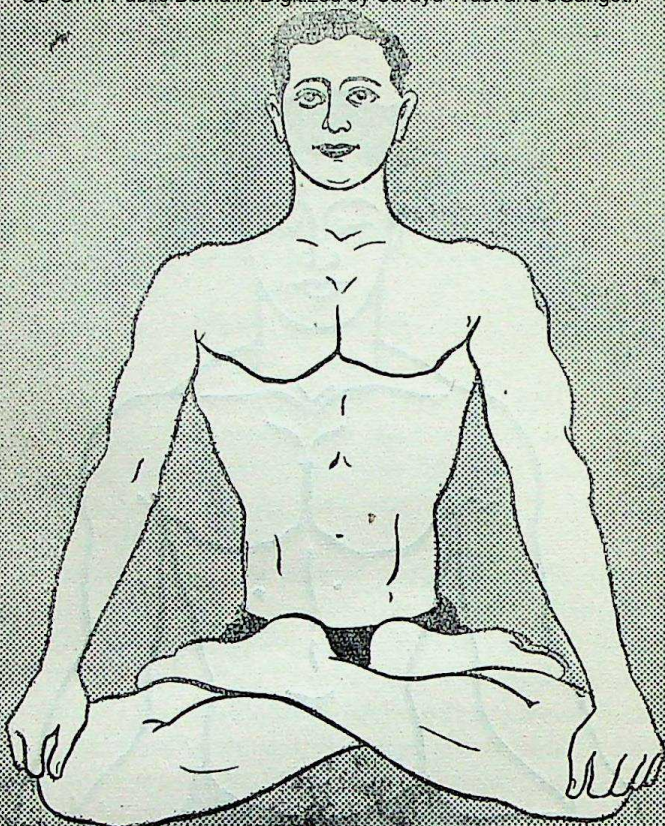




SUKHASANA (See Exercise 2)

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PADMASANA (See Exercise 2)



## EXERCISE 2

*Sit At Ease*

Popularly known as

A. Sukhasana, or

B. Padmasana

To be practised by all to attain the right mood for

- (i) Prayer and praise.
- (ii) All manner of incantations.
- (iii) Pranayama.
- (iv) Inner culture exercises.
- (v) Making of Samyama.

## SIT AT EASE

*Sukhasana or Padmasana*

(i) Squat on your haunches in a perfectly upright pose.

*Practise one operation of Pranayama.*

(ii) Stretch your legs full length in front of you, while you are still seated in an upright pose.

*Practise one more operation of Pranayama.*

## A

(iii) Fold the right leg and bring the right foot, sole upward, under the left thigh. Then fold the left leg and bring the left foot, sole upward under the right thigh. This is known as Sukhasana.

## B

Fold the right leg and bring the right foot, sole upward, over the left thigh. Fold the left leg and bring the left foot



sole upward over the right thigh. This is known as Padma-  
sana.

(iv) Place your hands palms down on your knees.

(v) Practise one more operation of Pranayama.  
Concentrate on each breath of Prana going in and out.

(vi) After each exhalation recite to yourself:

*"I have blown out body poisons,  
Soham! Soham! Soham! Soham!  
Now all charms mine for keeps,  
Soham! Soham! Soham! Soham!"*

### FOR EVERY DAY PRACTICE

- (a) Practise Sukhasana for five minutes.
- (b) Practise Padmasana for five minutes.
- (c) Relax—Practise Shavasana.

### EXERCISE 3

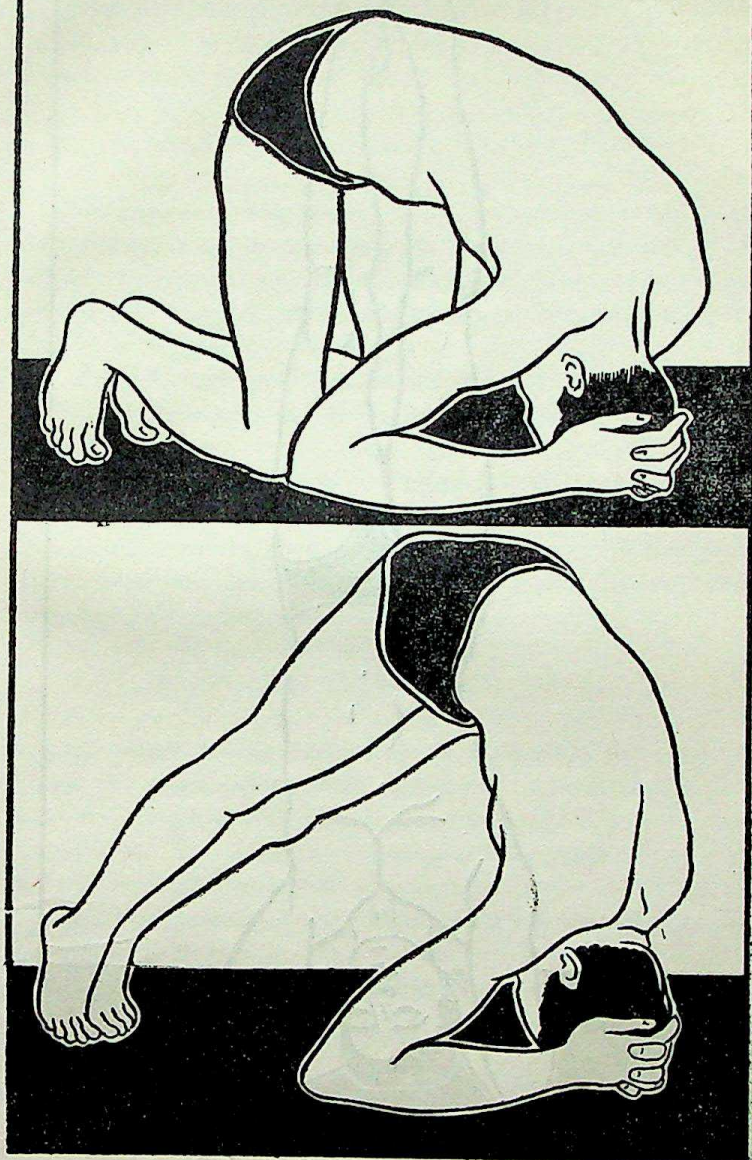
#### *The King Of all Asanas*

Highly beneficial in

- (i) Toning up the nervous system.
- (ii) Invigorating the brain cells.
- (iii) Keeping one fresh and fit to meet all emergencies with no brain fag, no fullness and pressure in the head, no dullness or failing of memory, no constipation, no insomnia.
- (iv) Correcting all stomach weakness.
- (v) Leading to prevention and in due course cure of throat, liver or spleen troubles, abdominal troubles, Hernia, Asthma, Lymphatic disorders, Biliary troubles etc.

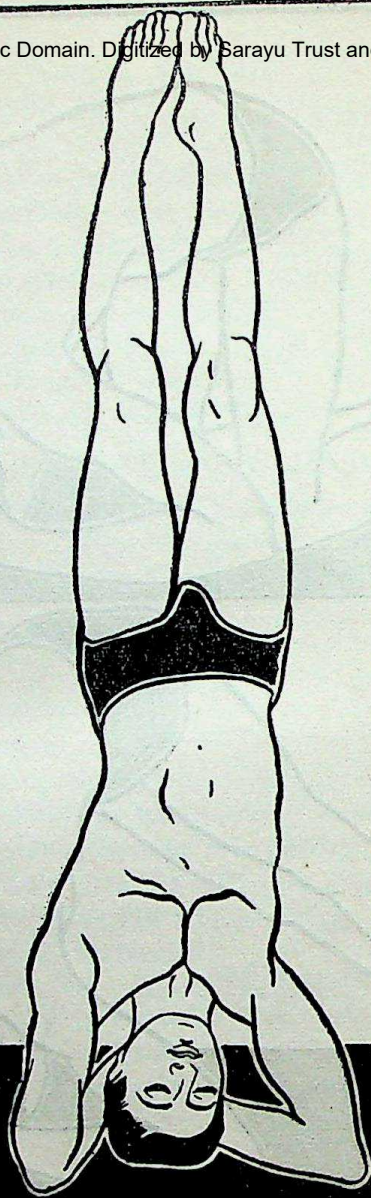
To be avoided by those who have head, heart or lung affections, and not to be practised before evacuation of the bowels.





PREPARATION SIRSASANA (See Exercise 3)  
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SIRSASANA (See Exercise 3)

UP State Museum, Lucknow



After this posture stand on your feet for a few minutes to restore proper blood circulation. This posture is popularly known as

## SIRSASANA OR TOPSY TURVY POSE

Sirsasana or Headstand is a powerful exercise, that stimulates the brain and tones up the nervous system. It is an excellent cure for constipation, for it strengthens the abdominal muscles which have sagged forward and give rise to constipation.

Most laymen practise Sirsasana only, and no other exercise. It affords all the physical development that one needs.

It is to be practised on an empty stomach after evacuation. It should not be practised by pathological sufferers except after taking medical advice. It is a great healer of nerve troubles, pressure in the head, quick fatigue, bad memory and sleeplessness.

## ITS TECHNIQUE

(i) Place a soft cushion by a wall. On this cushion place the top of your head supported by both your wrists and hands with their fingers interlocked. Let your back be arched. Stand on your toes, and slowly raise your legs to rest against the wall.

(ii) Practise this pose unsupported by a wall or any mechanical aid.

(iii) Relax—Practise Shavasana.

### *Alternately*

First answer the call of nature. Spread a soft covering on the floor. At the head of the covering place a soft



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cushion for the head. Now kneel down on the covering facing the cushion.

(i) Interlock your fingers, and placing them behind your head so that your forearms form an angle, stoop forward so that the top of your head rests on the cushion.

(ii) Straigten your legs, pushing your body forward, your feet resting on your toes and your spine perfectly erect.

(iii) Now slowly without a jerk or a jolt raise your legs stiff and straight up in the air. In the earlier stages do this exercise near a wall or a tree trunk, so that the heels find a rest on the wall or a tree trunk. Let the forearms rest on the cushion still forming an angle and a broad base for the inverted body to be balanced in the air. By and by when the balance has been adjusted, no rest should be allowed to the heels. Keep the inverted body perfectly stiff and straight in the air.

(iv) Return slowly to your old position and lie down supine on the ground.

(v) Duration—The inverted position should not be extended beyond five minutes at the start.

(vi) Dietary precaution—Take plenty of milk, butter and cream.

(vii) Other precautions—This exercise should always be done on an empty stomach. It should not be done before performing the natural functions or after a bath or after breathing exercises. After the exercise keep standing still for some time and then take a long spell of Shavasana.

(viii) Benefits—This is the most beneficial of all exercises. It is a powerful blood purifier and nerve tonic. It is, in fact, the king of all exercises.

## SECOND EASY SET FOR BODY CULTURE

These exercises may be practised by boys and girls, and



young men and women to great advantage. Besides ensuring sound health they prevent one growing fat and lethargic. This set keeps the vital organs in good and proper function. It corrects the sagging forward of the abdomen and tones up weak power of resistance. It is a good laxative and is useful even in cases of chronic constipation.

#### EXERCISE 4

##### *Spine Straight—One*

Stand upright with your feet nine inches apart, and your spine and back of the head touching the edge of an open door. Keep erect but not tensed up or stuck up. Feel somewhat relaxed, in a natural pose.

Let your stomach be held in, chest and shoulders be high, but not exaggeratedly so. Let your knees be relaxed, and hips folded up. Keep your eyes focused on some object on a level with your head. Look neither on the ceiling nor on the floor.

- (i) Keep in that position for two minutes.
- (ii) Practise one operation of Pranayama.
- (iii) Repeat the following mantram in a sing-song manner :  
*I have blown out body poisons,*  
*Soham! Soham! Soham! Soham!*  
*Now all charm is mind for keeps,*  
*Soham! Soham! Soham! Soham!*
- (iv) Relax—Practise Shavasana.

#### EXERCISE 5

##### *Spine Straight—Two*

It is the same as exercise 4 only in step (i) you have to keep in that position for five minutes.

Don't miss relaxation.



**EXERCISE 6***Spine Straight—Three*

It is the same as exercise 4 only in step (i) you have to keep in that position for seven minutes.

Make sure no part of your body sags or stiffens. Make it a perfectly natural pose.

Don't miss relaxation.

**EXERCISE 7***Spine Straight—Four*

This is the same as exercise 4. Only you do not lean on the edge of an open door. You now stand upright as in exercise 4 without any mechanical aid.

Don't miss relaxation.

**EXERCISE 8***Stand Upright*

Stand upright away from the edge of the open door without any mechanical aid. Attend to other details as in exercise 4. Make sure you can keep yourself perfectly upright for five minutes without leaning on the edge of the door or any other device, and without tensing up or sagging. Make it perfectly natural.

Meanwhile keep practising Pranayama.

Relax—Practise Shavasana.

**EXERCISE 9***Keep Straight*

In a perfectly upright position as in exercise 4 fix your eyes on a point a little way off in front of you, and on a level



with your head. Walk briskly up to this point, rhythmically moving your left arm in step with your right step and right arm in step with your left step.

Don't bend forward.

Keep up the upright pose unaffected by the swing of the shoulders. Lead with your legs, propelling them from the hips. Swing in rhythm with your legs.

Relax—Practise Shavasana.

### EXERCISE 10

#### *Move Edgewise*

In a perfectly upright pose facing front, eyes fixed on a point on a level with your head keep moving edgewise marking time, first to the left to the edge of the lawn, and then to the right. Be sure you do not disturb the alignment between the spine and the back of the head.

Relax—Practise Shavasana.

### EXERCISE 11

#### *Move Diagonally*

In a perfectly upright pose facing front march diagonally through the lawn from one corner to the other. Be sure you do not disturb the uprightness of the pose.

Relax—Practise Shavasana.

### EXERCISE 12

#### *Sit at Ease*

Sit in a chair in a perfectly upright pose, your spine and the back of your head in a straight line, erect but not stiff, in a somewhat relaxed state, but no part of the trunk sagging, the chest and the shoulders neither unduly extended nor-



drooping, but in a perfectly natural pose, the stomach held in, the hips folded under you. Look right in front of you on a point on a level with your eyes. Do not look at the ceiling or the floor. Sit straight without tensing up. Look and feel alert but at the same time easy and relaxed.

Let your feet be placed evenly on a floor of thick coir matting. Practise three operations of Pranayama.

Relax—Practise Shavasana.

### EXERCISE 13

#### *Arms Upwards*

Stand upright—as already explained. Let your feet be nine inches apart. Let your arms be by your sides palms of the open hands almost touching the sides. Look and feel easy and relaxed, and yet alert.

(i) Inhale as deeply as you can, your chest rising up to your chin as the lungs fill in with fresh air and Prana. As you inhale and proclaim 'so', let your arms be raised upwards over your ears above your head.

(ii) Retain the air and Prana in for three seconds, so that they should soak into your system and fill it with fresh energy and new life.

(iii) Slowly bring your arms back to attention meanwhile exhaling and repeating the syllable 'ham'.

(iv) Repeat the following stanza:

*I have blown out body poisons,  
Soham ! Soham ! Soham ! Soham !  
Now all charm is mine for keeps,  
Soham ! Soham ! Soham ! Soham !*

(v) Repeat this whole process thrice.

(vi) Relax—Practise Shavasana.



## EXERCISE 14

*Arms Outwards*

Stand upright as you already know how. Let your feet be eighteen inches apart. Let your arms be down, palms almost touching the sides. Look and feel easy and relaxed and yet alert.

(i) Inhale as deeply as you can repeating the syllable 'so'. Meanwhile extend your arms outwards to be on a level with your shoulders.

(ii) Retain the air and Prana in your lungs so that they should soak into your system and fill it with fresh energy and new life.

(iii) Slowly bring your arms back to attention, meanwhile exhaling and repeating the syllable 'ham'.

(iv) Repeat the following stanza :

*I have blown out body poisons,  
Soham ! Soham ! Soham ! Soham !  
Now all charm is mine for keeps,  
Soham ! Soham ! Soham ! Soham !*

(v) Repeat this whole process thrice.

(vi) Relax—Practise Shavasana.

## EXERCISE 15

*Bend Knees*

Stand upright as you already know how. Let your feet be eighteen inches apart, arms akimbo. Look and feel easy and yet alert.

(i) Inhale as deeply as you can, repeating the syllable 'so'. Meanwhile raise your heels and stand on your toes.

(ii) Retain the air and Prana in your lungs, so that they should soak into your system and fill it with fresh energy and new life.



## YOGA FOR ALL

(iii) Now exhale repeating the syllable 'ham', and still standing on your toes lower yourself slowly bending your knees.

(iv) Jump back to attention and repeat the following stanza :

*I have blown out body poisons,  
Soham ! Soham ! Soham ! Soham !  
Now all charm is mine for keeps,  
Soham ! Soham ! Soham ! Soham !*

(v) Repeat the whole process thrice.

(vi) Relax—Practise Shavasana.

## EXERCISE 16

## Arms Forward

Stand upright—as you already know how—with your feet nine inches apart. Stretch your arms forward horizontally, palms of the hands fully open facing inwards.

(i) Inhale as deeply as you can repeating the syllable 'so' in one long drawn in breath. Meanwhile take the out-stretched arms round you to the right in one slow sweep so as to point backward without turning or twisting your trunk.

(ii) With your out-stretched arms still pointing backwards retain air and Prana in to soak into your system and fill it with fresh energy and new life.

(iii) Now exhale repeating the syllable 'ham' and meanwhile slowly swing the out-stretched arms back to their original position of pointing forward.

(iv) Repeat the above, this time taking the arms round you to the left in one slow sweep so that they point backwards as before. Repeat steps, (ii) and (iii).

*I have blown out body poisons,  
Soham ! Soham ! Soham ! Soham !  
Now all charm is mine for keeps,  
Soham ! Soham ! Soham ! Soham !*



- (v) Repeat the exercise thrice.
- (vi) Relax—Practise Shavasana.

### EXERCISE 17

#### *Jump and Clap*

Stand upright—as you already know how, with your feet nine inches apart. Stretch your arms outward horizontally on a level with your shoulders, palms of the fully opened hands facing upwards.

- (i) Jump up and clap your hands over your head.
- (ii) Jump down and clap your hands behind your back.
- (iii) Repeat this process ten times in quick succession.
- (iv) Jump back to attention.
- (v) Practise one operation of Pranayama.
- (vi) Relax—Practise Shavasana.

## BENDING, TWISTING, TURNING

### EXERCISE 18

#### *Touch Toes*

Stand upright—as you already know how, your feet nine inches apart.

(i) Inhale deeply and meanwhile slowly raise your arms over your head, palms of the hands fully opened facing forward.

(ii) Retain Prana and the air for four or five seconds so that they should soak in and fill your system with fresh energy and new life.

(iii) Now slowly exhale meanwhile bending the trunk and not the legs so that the tips of your fingers should touch the toes.



## YOGA FOR ALL

(iv) Repeat the following stanza :—

*I have blown out body poisons,  
Soham! Soham! Soham! Soham!  
Now all charm is mine for keeps,  
Soham! Soham! Soham! Soham!*

(v) Repeat the exercise thrice.

(vi) Relax—Practise Shavasana.

## EXERCISE 19

*Touch Alternate Toes*

Stand upright—as you already know how. Let your feet be eighteen inches apart.

(i) Practise one operation of Pranayama, and after exhalation repeat the stanza as in previous exercises.

(ii) Raise your arms horizontally sideways on a level with your shoulders. Let palms point downwards.

(iii) Bend and slightly twist the trunk to be able to touch the left foot toes with the right hand fingers and alternately the right foot toes with the left hand fingers.

(iv) Repeat this five times in quick succession.

(v) Relax—Practise Shavasana.

## EXERCISE 20

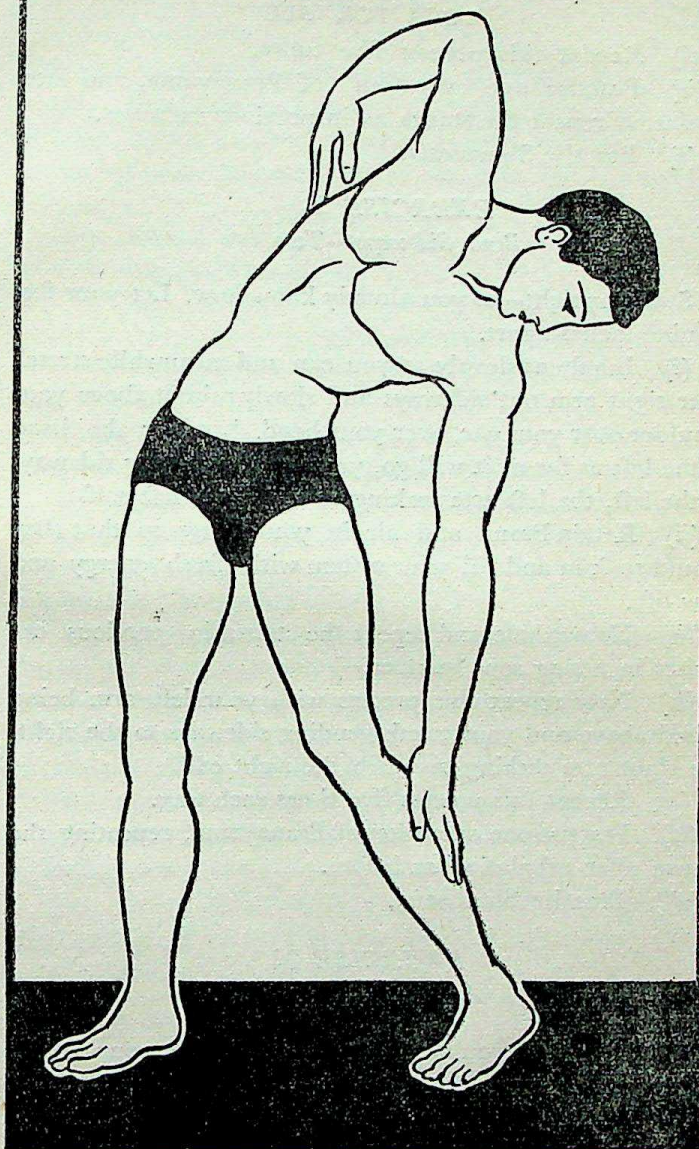
*Bending Sideways—One*

Stand upright—as you already know how. Let your feet be eighteen inches apart.

(i) Raise your arms horizontally as in exercise 14. Let palms face forward.

(ii) Give your arms a swing twisting the trunk as far as it will go to the left. Next give the arms a swing back, twisting the trunk as far as it will go to the right.





BEND SIDEWAYS. (See Exercise 21)

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- (iii) Repeat this process five times.
- (iv) Practise one operation of Pranayama, and after exhalation repeat the stanza as in previous exercises.
- (v) Practise Shavasana.

*EXERCISE 21**Bend Sideways—Two*

Stand upright—as you already know how. Let your feet be nine inches apart.

(i) Inhale as deeply as you can and meanwhile stretch your right arm out sideways and slowly raise it above your shoulder over your ear, over your head, bending the head to the left as far as it will go, your trunk bending sideways to the left, the left arm seeking to touch the left calf.

(ii) Retain Prana and air in your lungs so that they should soak in and fill your system with fresh energy and new life.

(iii) Now exhale and repeat the stanza in previous exercises in a sing song manner.

(iv) Now repeat this process with your left arm being raised above and your trunk bending sideways to the right, the right arm seeking to touch the right calf.

(v) Repeat this process five times each way.

(vi) Practise one operation of Pranayama, repeating the stanza after exhalation as before.

(vii) Practise Shavasana.

*EXERCISE 22**Arms Right and Left*

Stand upright you already know how. Let your feet be a few inches apart.

(i) Raise both your arms upward and inhale as in previous exercises.



(ii) Retain Prana and fresh air in the lungs for five seconds so that they should soak in and energise the system.

(iii) Exhale as in previous exercises, meanwhile slowly bending the trunk bringing the arms down and passing them to the left of the legs and then to the right, keeping a steady balance.

(iv) Repeat this exercise thrice.

(v) Practise Shavasana.

### EXERCISE 23

#### *Swing Arms*

Stand upright, your feet 18 inches apart, your arms stretched upwards, stiff and straight, palms turned forward.

(i) Stand like that for five seconds, meanwhile inhaling in a slow drawn in breath, uttering to yourself, 'so', filling your lungs to capacity and expanding your chest so that it approaches the chin.

(ii) Let Prana that has just passed in soak into your system for three seconds.

Now bend forward swinging both arms down, to touch your toes, meanwhile exhaling in as much time as it took in inhaling, uttering to yourself, 'ham'.

You must be feeling so much the lighter for it.

(iii) Now turn back to your old position, as you were, standing erect, arms raised upwards.

(iv) Inhale filling your lungs with fresh air to capacity, your expanded chest slowly approaching your chin. Silently utter to yourself in a long drawn in breath, 'so'.

(v) Let Prana that has just passed in soak into your system for three seconds. You do feel so much the lighter and brighter. Now exhale in an equally drawn out breath uttering to yourself, 'ham'.

(vi) Meanwhile bend forward swinging both arms down



## YOGA FOR ALL

to pass in between your legs, your head almost in between your knees. Return to your old position of attention.

You have blown out the poisons. Now say to yourself, 'I do feel lighter and brighter'.

(vii) Practise Shavasana.

## THIRD GRADUATED SET

*For Inner Cleanliness and Intellectual Fitness*

Highly useful exercises that invigorate boys and girls as well as young men and women who owing to intellectual work or other causes need inner cleanliness without the help of drugs.

1. *Gorakhasana* is a protector of vital energy, an easy cure for nocturnal discharges, and sexual debility.

2. The *Eliminator* or *Squeeze Knees* ejects gases easily and makes one belch and pass wind freely.

3. *Yoga-mudra* and *Matsyasana* are powerful specifics against chronic constipation.

4. The other exercises in this set, too, not only tone the system but are powerful cleansers and eliminators of body poisons, and as such make for longevity and eternal youth.

## EXERCISE 24

*Grab Toes*

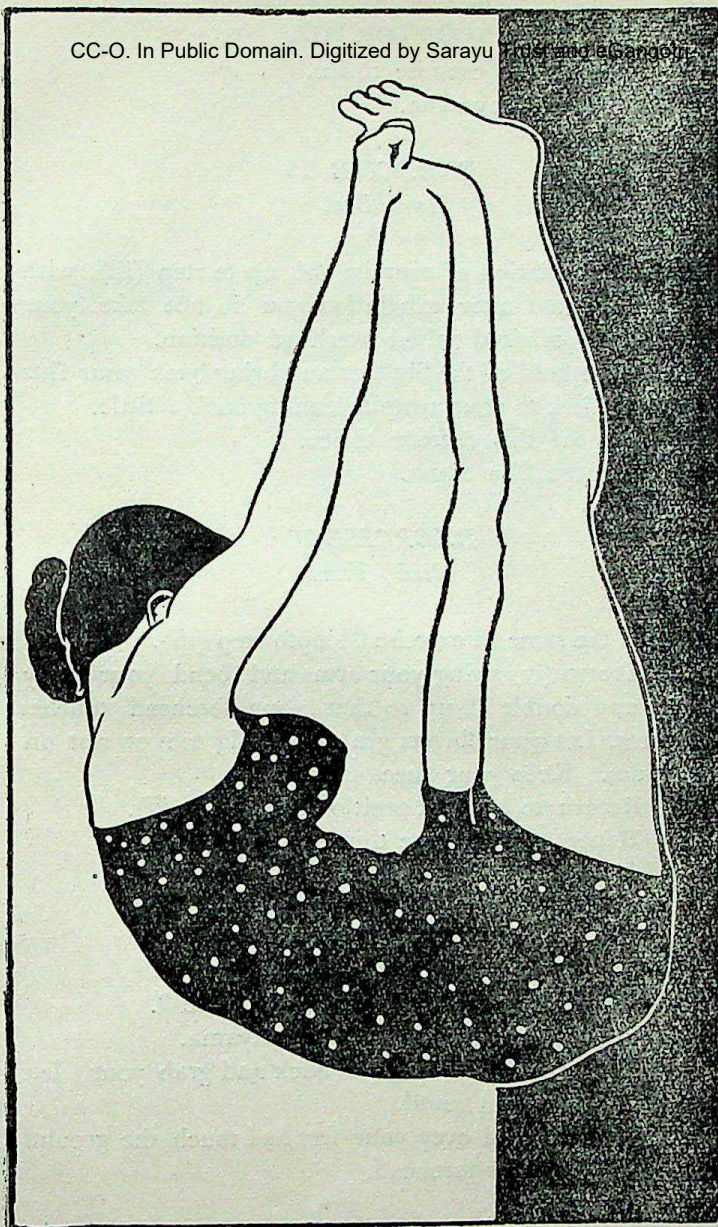
Sit upright. Take your arms upwards palms turned forward. Let legs be extended forward, toes pointed upward.

(i) Inhale deeply. Let the trunk bent a little forward sag. Swing your arms raised overhead forward to grab the big toe. Keep the knees perfectly taut.

(ii) Retain Prana and fresh air in the lungs so that they should soak into the system and tone up the nerves.

(iii) Exhale, and brace up the trunk. Raise your arms to come to their original position.





GRAB TOES (See Exercise 24)



- (iv) Repeat this exercise thrice.  
 (v) Practise Shavasana.

### EXERCISE 25

#### *Hands Back*

This is a variation of exercise 24, up to step (iii), with the variation that after exhalation you do not take your arms to their original raised overhead position.

You leave hold of the big toes and bring back your fists with a light jerk to your armpits leaning back a little.

- (iv) Repeat this exercise thrice.  
 (v) Practise Shavasana.

### EXERCISE 26

#### *Bend Trunk*

This is the same as exercise 24 upto step (iii).

(iv) At step (iv) swing your arms and bend your body forward and double it up so that your forehead touches your knees. Let your fingers grab your big toes or rest on your ankles. Keep your knees taut.

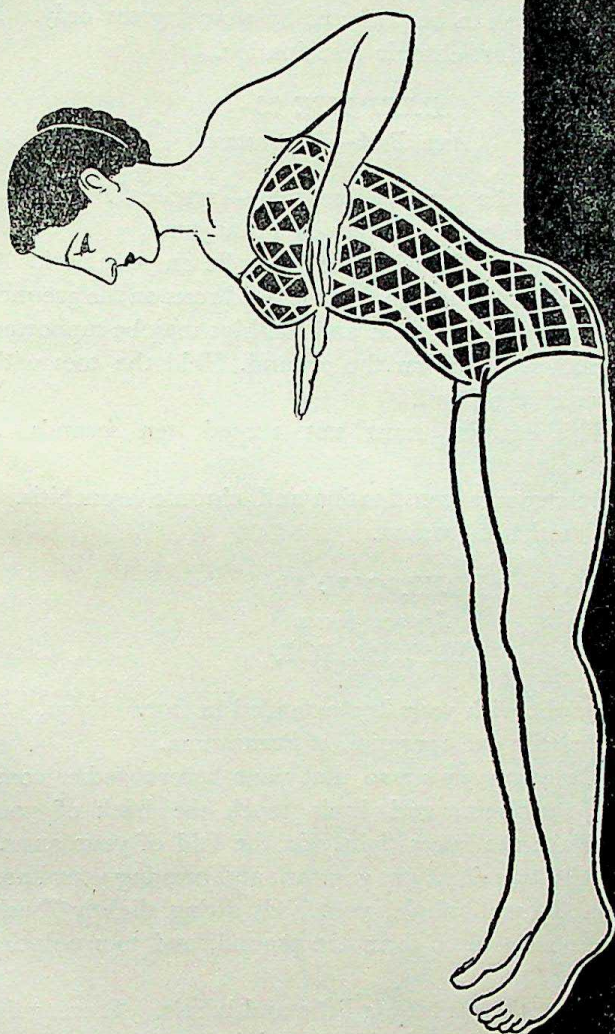
- (v) Return to original position as in step (iii).  
 (vi) Repeat this exercise thrice.  
 (vii) Practise Shavasana.

### EXERCISE 27

#### *Yoga-Mudra*

- (i) Adopt the pose Padmasana—Exercise 2.  
 (ii) Practise one operation of Pranayama.  
 (iii) Move your arms to your back and grab your left wrist with your right hand.  
 (iv) Bend forward over your feet and touch the ground before you with your forehead.





HANDS BACK (See Exercise 25)



## YOGA FOR ALL

(v) Repeat this exercise thrice.

(vi) Practise Shavasana.

This exercise can be perfected by slow degrees only. It is a specific against chronic constipation.

*EXERCISE 28**Arch Back—Matsyasana*

(i) Adopt the pose Padmasana—Exercise 2.

(ii) Practise one operation of Pranayama.

(iii) Let the leg-lock be firm. Now lie on your back.

(iv) Arch your back, so that the head rests on the ground. The arch between the head and the hips may be supported by the elbows placed on the ground. Hold the toes with the fingers of the hand.

(v) This exercise must not exceed ten seconds at the start.

(vi) It removes constipation and chronic bronchitis.

(vii) Practise Shavasana.

*EXERCISE 29**Squeeze Knees***ELIMINATOR**

Sit upright with your legs extended in front of you.

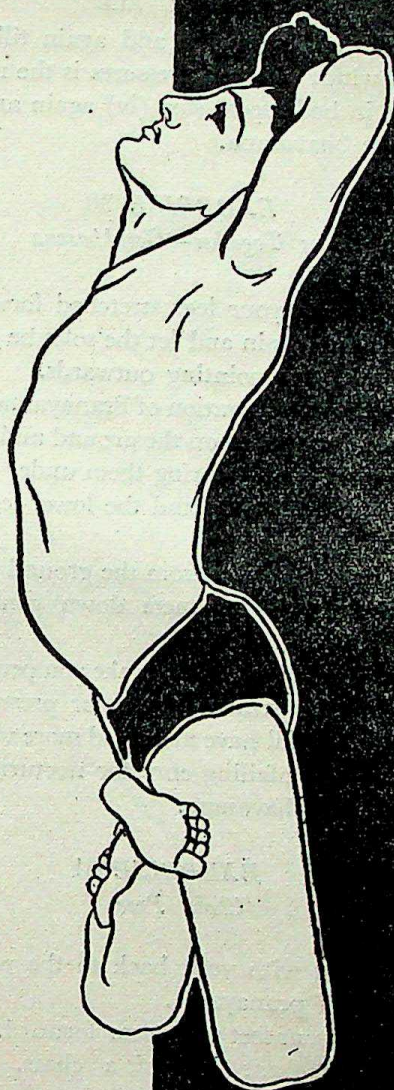
(i) Practise one operation of Pranayama.

(ii) Draw in your legs so that your knees together come in front of your chin, and heels touch the back of your thighs. Take the knees tightly in the fold of your arms.

(iii) Inhale as deeply as you can, and pressing your knees to your abdomen, exhale, your body tilting slightly backward, your soles lifted from the ground, and toes pointing downwards.

(iv) Relax the pressure a little and inhale. Press again, and exhale. Slacken pressure and inhale.





MATSYASANA (See Exercise 28)



(v) Repeat step (iv) again and again till you begin to belch or pass wind. Fifteen pressures is the maximum.

(vi) When in bed repeat step (iv) again and again.

(vii) Practise Shavasana.

### EXERCISE 30

#### *Soles Together—Gorakhasana*

Sit upright with your legs stretched forward.

(i) Draw the legs in and let the soles be joined in front of your genitals, toes pointing outwards.

(ii) Practise one operation of Pranayama.

(iii) Place your palms on the ground and lift your body a little. Move the heels to bring them under the anus. Let the feet cover the perineum and the lower legs be under the thighs.

(iv) Remove the palms from the ground and place them on your knees. Press the knees down gently, while keeping the body perfectly erect.

(v) Prolonged practice will make you perfect, so that you will be able to bear greater and greater pressure of the palms on the knees and will have more and more virility developed in you. It is an unfailing cure for nocturnal discharges.

(vi) Practise Shavasana.

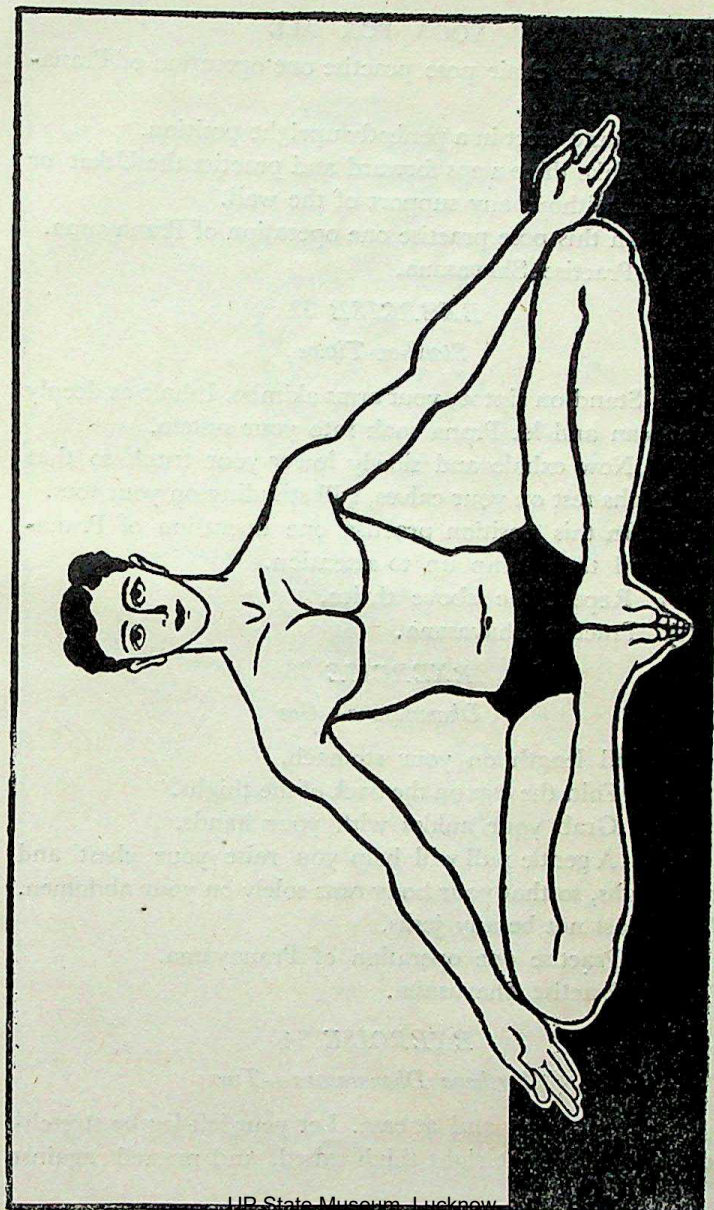
### EXERCISE 31

#### *Chair Pose*

Stand upright with your back to the wall and practise one operation of pranayama.

(i) Project your feet and knees forward. Let them stay upright like the front legs of a chair. Let your thighs take a horizontal position like the seat of a chair. Let your trunk form the back of a chair.





GORAKHASANA (See Exercise 30)



- (ii) In this chair pose practise one operation of Pranayama,
- (iii) Stand erect in a perfectly upright position.
- (iv) Take three steps forward and practise the Utkat or chair asan without any support of the wall.
- (v) In this pose practise one operation of Pranayama.
- (vi) Practise Shavasana.

*EXERCISE 32**Stand-on-Tiptoe*

- (i) Stand on tiptoe, your arms akimbo. Inhale as deeply as you can and let Prana soak into your system.
- (ii) Now exhale and slowly lower your trunk so that your thighs rest on your calves, still standing on your toes.
- (iii) In this position practise one operation of Pranayama and then jump up to attention.
- (iv) Repeat the above thrice.
- (v) Practise Shavasana.

*EXERCISE 33**Dhanurasana—One*

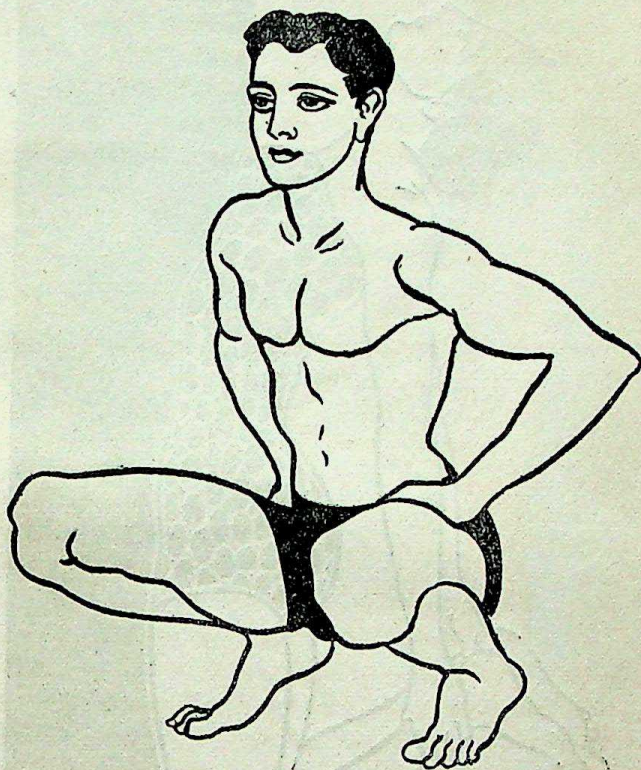
Lie full length on your stomach.

- (i) Fold the legs on the back of the thighs.
- (ii) Grab your ankles with your hands.
- (iii) A gentle pull will help you raise your chest and your thighs, so that your body rests solely on your abdomen. There must not be any jerks.
- (iv) Practise one operation of Pranayama.
- (o) Practise Shavasana.

*EXERCISE 34**Akarshana Dhanurasana—Two*

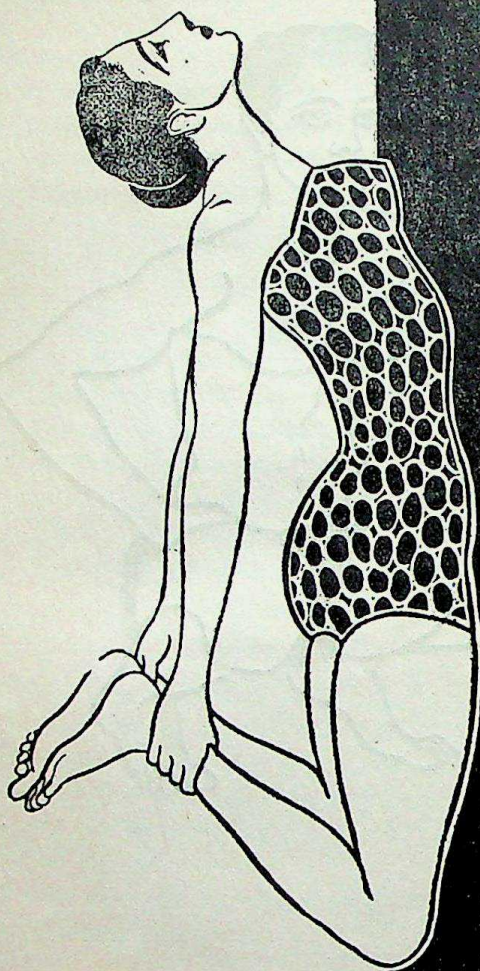
- (i) Sit upright and at ease. Let your left leg be stretched forward and the right thigh raised, and pressed against





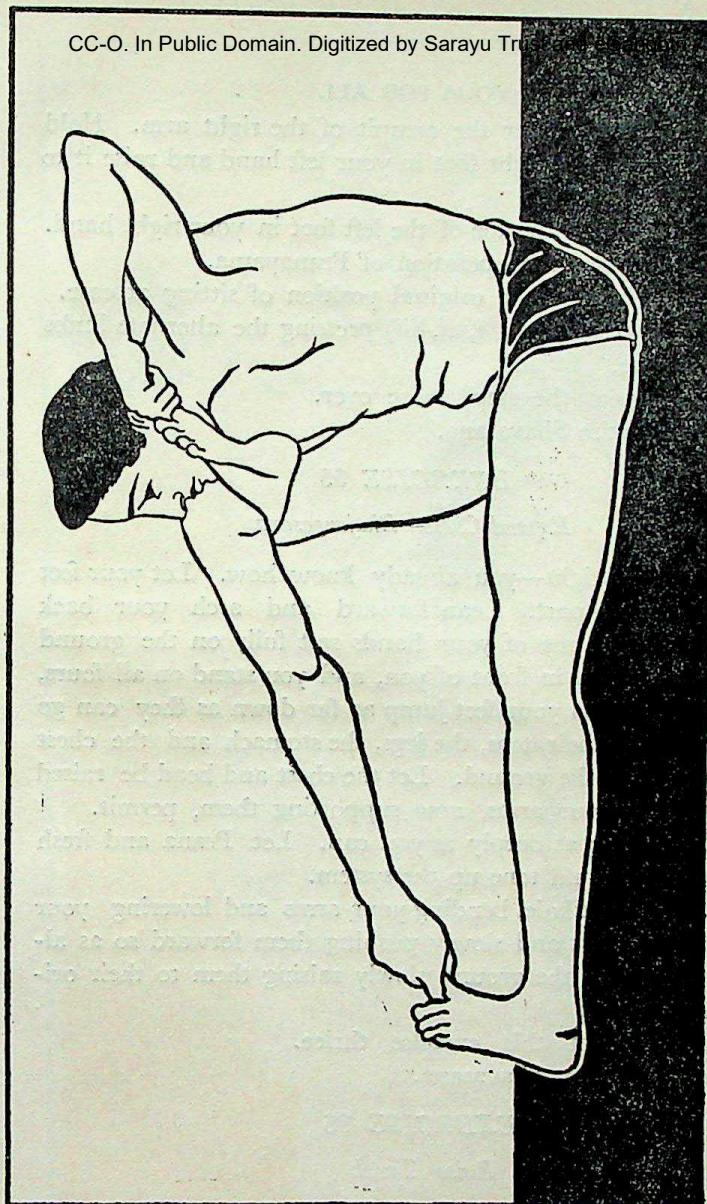
UTKAT POSE (See Exercise 31)  
UP State Museum, Lucknow





DHANURASANA (See Exercise 33)





AKARSHANA DHANURASANA (See Exercise 34)



the trunk and under the armpit of the right arm. Hold the big toe of the right foot in your left hand and raise it to the left ear.

- (ii) Grab the big toe of the left foot in your right hand.
- (iii) Practise one operation of Pranayama.
- (iv) Return to the original position of sitting at ease.
- (v) Repeat steps ( i, ii, iii) pressing the alternate limbs into service.
- (vi) Repeat the steps twice over.
- (vii) Practise Shavasana.

### EXERCISE 35

#### *Expand Chest—Bhujangasana*

Stand upright—you already know how. Let your feet be 18 inches apart. Lean forward and arch your back so that the palms of your hands rest fully on the ground thumbs inward in front of you, and you stand on all fours, as it were. Let your feet jump as far down as they can go and rest on their toes, the legs, the stomach and the chest not touching the ground. Let the chest and head be raised as high as your arms, now supporting them, permit.

(i) Inhale as deeply as you can. Let Prana and fresh air soak into and tone up the system.

(ii) Now exhale, bending your arms and lowering your head and chest and slowly pushing them forward so as almost to touch the ground slowly raising them to their original position.

(iii) Repeat this exercise thrice.

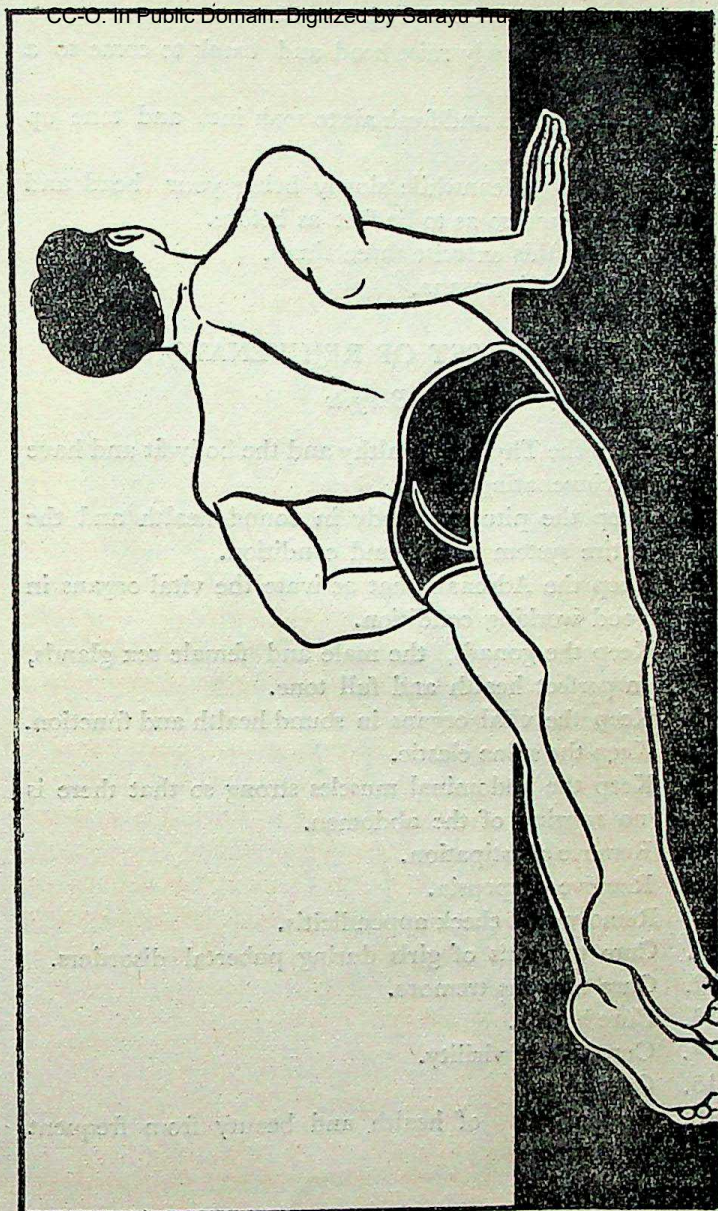
(iv) Practise Shavasana.

### EXERCISE 36

#### *Raise Trunk*

(i) Lie down flat on your back, arms by the sides, legs





BHUJANGASANA (See Exercise 35)



fully stretched. Slowly raise head and trunk to come to a sitting posture.

(ii) Retain Prana and fresh air to soak into and tone up the system.

(iii) Exhale. Meanwhile slowly bring your head and back to the ground so as to lie flat as before.

(iv) Repeat this exercise three times.

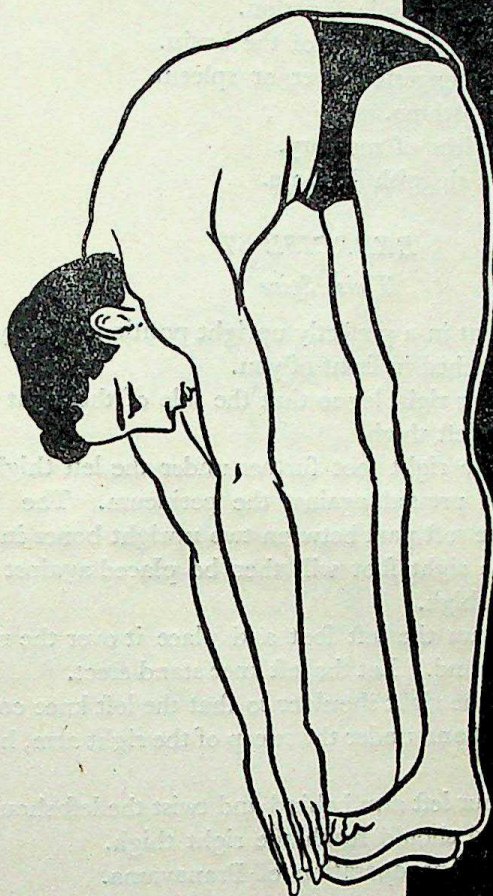
(v) Practise Shavasana.

## FOURTH SET OF REJUVENATORS

### *Their Benefits*

1. Keep the Thyroids healthy and the body fit and have a rejuvenating effect.
2. Keep the pituitary body in sound health and the entire system in a sound condition.
3. Keep the Adrenals that activate the vital organs in good working condition.
4. Keep the gonads, the male and female sex glands, in perfect health and full tone.
5. Keep the vital organs in sound health and function.
6. Keep the spine elastic.
7. Keep the abdominal muscles strong so that there is no sagging of the abdomen.
8. Remove constipation.
9. Remove dyspepsia.
10. Remove and check appendicitis.
11. Cure tonsilitis of girls during pubertal disorders.
12. Cure nervous tremors.
13. Cure hernia.
14. Cure loss of virility.
15. Cure piles.
16. Restore loss of health and beauty from frequent pregnancy.





GRAB TOES (See Exercise 24)



17. Correct ovarian insufficiency.
18. Regulate periodic function.
19. Stimulate the action of the brain.
20. Correct congested liver or spleen.
21. Relieve asthma.
22. Restore loss of memory.
23. Correct sluggish kidneys.

*EXERCISE 37**Twist Spine*

Take your seat in a perfectly upright position. Let your legs be fully stretched in front of you.

(i) Fold your right leg so that the sole of the right foot rests against the left thigh.

(ii) Push the right foot further under the left thigh so that the heel is pressed against the perineum. The heel should touch the soft part between two upright bones in the perineum. The right foot will then be placed against the top part of the thigh.

(iii) Draw up the left foot and place it over the right thigh on the ground. Let the left knee stand erect.

(iv) Twist the right shoulder so that the left knee comes under the armpit and under the sweep of the right arm, holding the left foot.

(v) Pass your left arm behind and twist the left shoulder so that the hand should reach the right thigh.

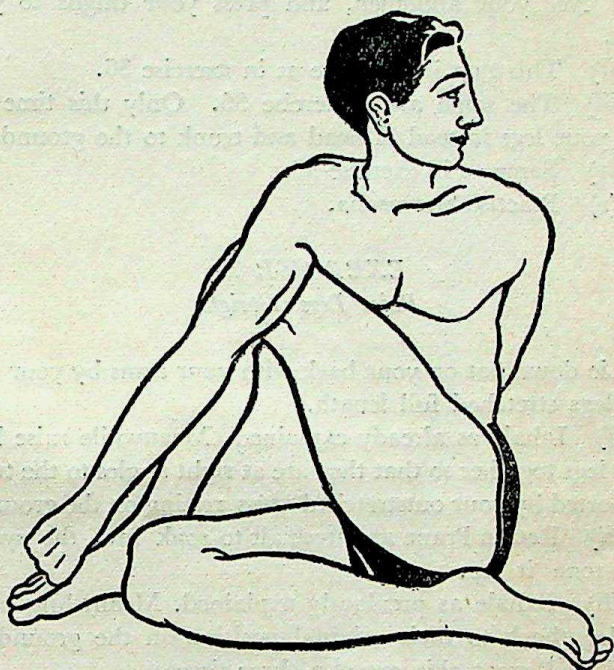
(vi) Practise one operation of Pranayama.

(vii) Practise Shavasana.

*EXERCISE 38**Raise Legs*

Lie down flat on your back arms by the sides legs fully stretched.





TWIST SPINE (See Exercise 37)

UP State Museum, Lucknow



(i) This step is the same as in exercise 36. Only instead of head and trunk you raise both your legs together and bring them over your abdomen, and press your thighs to your chest.

(ii) This step is the same as in exercise 36.

(iii) The same as in Exercise 36. Only this time you take your legs instead of head and trunk to the ground.

(iv) Same as in exercise 36.

(v) Practise Shavasana.

### EXERCISE 39

#### *Raise Legs Upright*

Lie down flat on your back with your arms by your sides and legs stretched full length.

(i) Inhale as already explained. Meanwhile raise both your legs together so that they are at right angles to the trunk supported by your outstretched arms resting on the ground.

(ii) Retain Prana and fresh air to soak into the system and tone it up.

(iii) Exhale as previously explained. Meanwhile bring the legs back to their original position on the ground.

(iv) Repeat this exercise three times.

(v) Practise Shavasana.

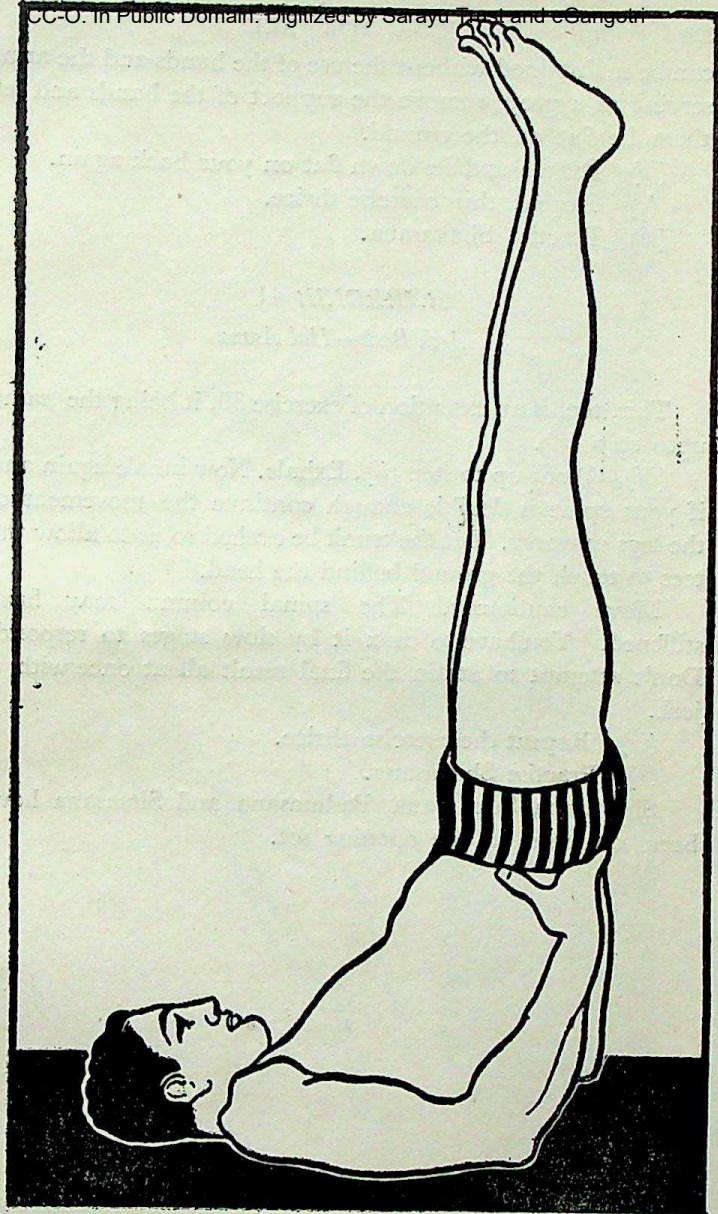
### EXERCISE 40

#### *Shoulder Stand—Sarvang Asana*

This is an extension of exercise 39 it being, the same upto step (ii). Work upto step (ii).

(iii) Exhale. Now inhale again and use your hands resting on the elbows to push the hips up. Push the hips up gently higher and higher till the trunk is erect, resting on the back of the neck and shoulders. When a steady balance





SARVANG ASANA (See Exercise 40)

UP State Museum, Lucknow



can be maintained without the use of the hands and the arms serving as a prop, remove the support of the hands and let them lie flat on the ground.

- (iv) Exhale and lie down flat on your back again.
- (v) Repeat this exercise thrice.
- (vi) Practise Shavasana.

### EXERCISE 41

#### *Arch Back—Hal Asana*

This, too, is an extension of exercise 39, it being the same upto step (ii).

(iii) Work up to step (ii). Exhale. Now inhale again and if your spine is flexible enough continue the movement of the legs upwards. Let the trunk be arched so as to allow the toes to touch the ground behind the head.

Move cautiously. The spinal column may have stiffened. You have to coax it by slow stages to respond. Don't attempt to attain the final result all at once with a jerk.

- (iv) Repeat the exercise thrice.
- (v) Practise Shavasana.

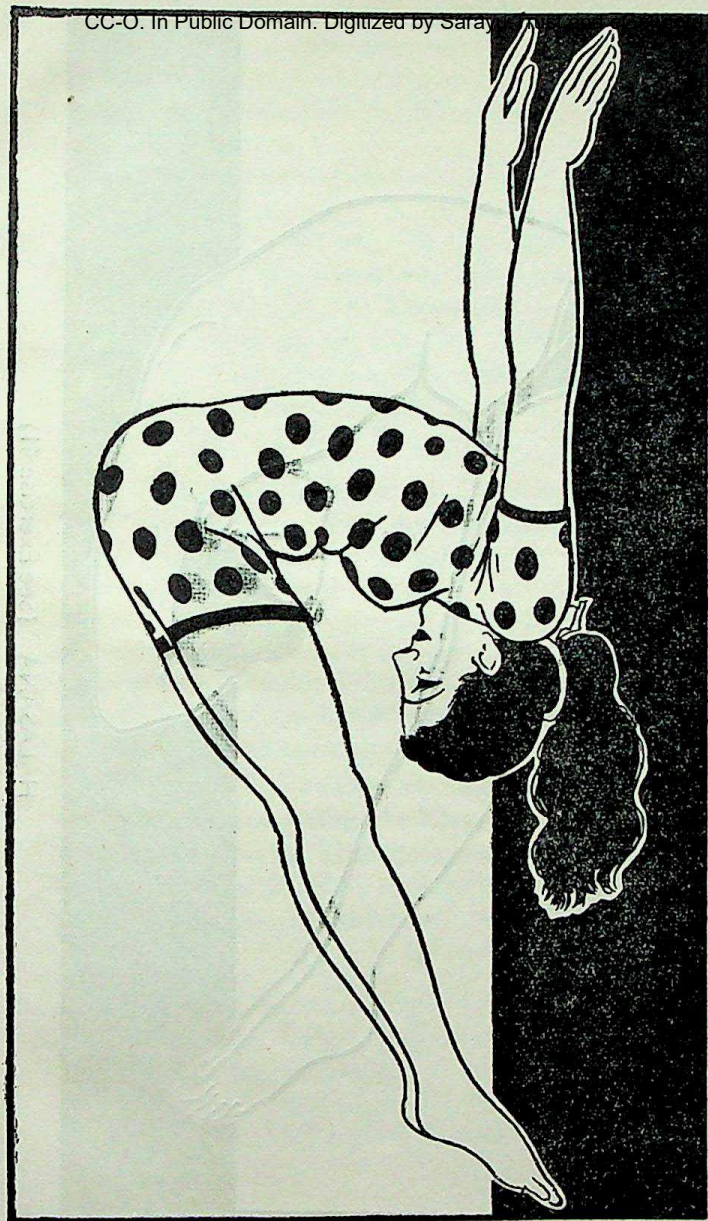
Shavasana, Sukhasana, Padmasana and Sirsasana have been discussed in the opening set.

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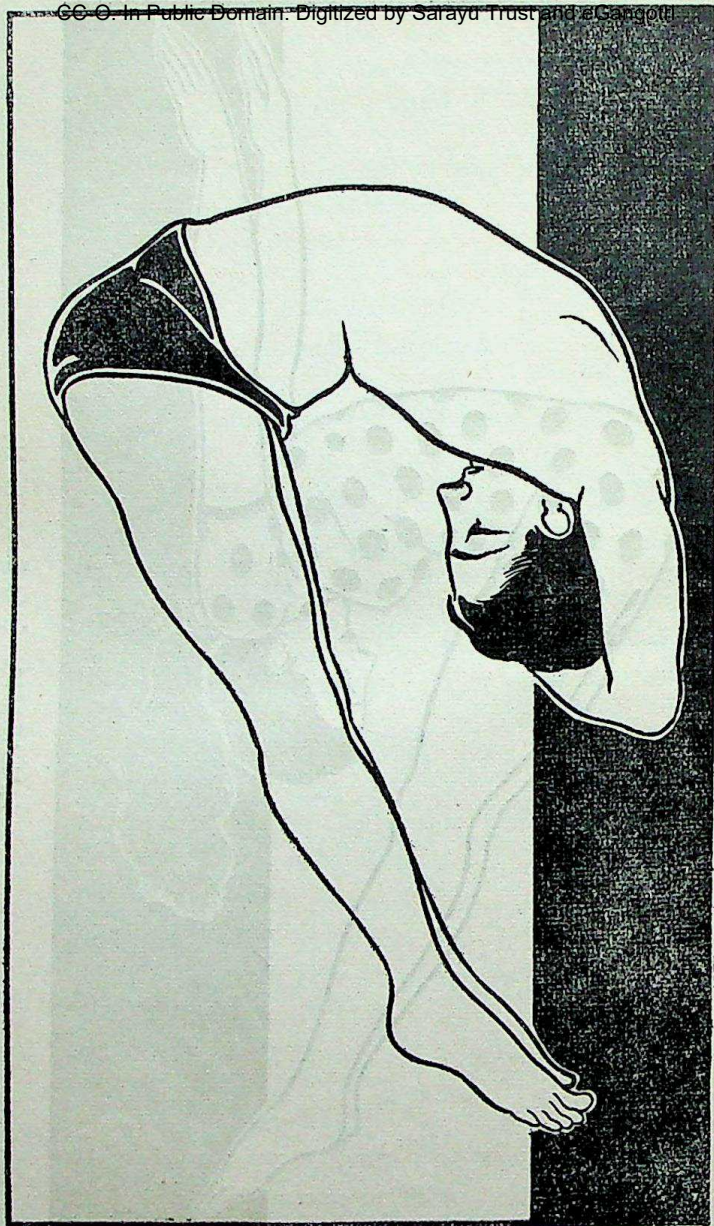
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HALASANA (See Exercise 41)





HALASANA (See Exercise 41)



## APPENDIX

### POPULAR WITH THE SEERS OF OLD

Repeat the following hymn with every prayer.

*Out of my weakness, into Thy strength,  
Out of my sickness, into Thy health,  
Out of my want, into Thy wealth,  
Out of my sin and into Thy Grace,  
Out of my gloom into Thy radiance,  
Out of my dusk, into Thy brilliance,  
O Lord, I come to Thee.*

*Out of earth's sorrows, into Thy balm,  
Out of earth's storm, into Thy calm,  
Out of distress to jubilant psalm,  
O Lord, I come to Thee.*

#### I

Grant me strength, O Lord, to devote all my energies to the well being of my Mother-land, to serve the saints and sages, the sick and suffering and humanity at large.

Take me to Thy bosom, and bathe me in the sacred waters of Thy Love. May I be blest with Inner contentment. May intense love for Thee gush out of my heart—love for love's sake, with no selfish expectations. May Thy blessing be showered upon all Mankind. Amen !

#### II

Grant me, O Lord, strength to resist temptation, to be regular about my habits, and not intermittently fitting from one practice to another, to be affable, social, intellectually honest, and thoroughly devoted to the service of my fellowmen, and to self culture so as to be worthy of Thee. Amen!



### III

Grant me, O Lord, a liberal measure of Thy wisdom. Protect me from my enemies. May the rich harvest of Thy Eternal Bliss be ever my share! May Thy grace help me form virtuous habits. May I have always a clear conscience, earnest devotion to Thee, an irresistible will, a fiery determination and tenacity of purpose. May I attain self-realisation. Amen!

### IV

Grant me, O Lord, peace of mind and purity of hearts. Grant me to keep a balanced mind, both in pleasure and pain, in gain and loss, in success and failure. By Thy All Embracing Grace may I ever be able to sense the lilting music of the Soul. Amen!

### V

I surrender myself to Thee, O Lord. I am Thine. All is Thine. Work through my mind. Work through my body. Work through my senses. Grant me Spiritual strength to live up to my ideal of self realisation, to rise above every vexing situation, to lead a life harmonious with Thy Laws.

Grant me firm faith in Thy goodness, an iron will to march forward, never stopping, never slackening pace, till I attain my goal of self-realisation.

May true intuition dawn upon me. Amen !

### VI

Grant me, O God, a long life of health, peace, bliss, in the service of my fellow men. Thou art All-pervading. The picturesque scenery of a mountain side, the enchanting prospect of the sea, the fascinating charm of a moonlit night, the bewitching face of a beautiful maiden represent a glimpse of Thy Infinite Glory. I am aware, O Lord, that to lie



among them and yet to try to realise Thee is a brave attempt fraught with peril. Protect me and guide my footsteps towards Thee. Amen!

## VII

Grant me, O God, wisdom and strength to abandon the path of egoism and arrogance and seek to identify myself with Thee, to realise that I am not the impure, perishable body or mind, but the soul, the Eternal Truth, even as Thou art the Eternal Truth. Amen!

## VIII

Grant me, O Lord, Spiritual strength to discard sensuous pleasures. Bless me with Thy love Supreme. I have Thy holy word for it that All Beauty is Truth and All Truth is Beauty personified, Beauty infinite, Beauty Supreme, Beauty everlasting, Beauty that knows no decay. I surrender myself to Thee. May Thy Kingdom come! May Thy peace and tranquility be restored on earth!

May Thy humble creatures attain a life of beatitude. Amen!

## IX

I pray for Thy Grace, O Lord! May Thy Light flood my soul and shed its peaceful lustre on my entire being! May I be bathed in peace! May I be clothed in Thy Eternal Bliss! May I move towards freedom, towards Light, towards Truth, at every step I take, through every act I perform! May I get nearer and nearer to my ideal of *self-realisation*! Amen!

## X

Lord of all creation, Thy will be done. Grant me strength to bear and forbear! Bless me with a highly developed conscience, a thirst for knowledge, a feeling heart, and yet an iron determination to tread the path of righteousness. Grant me power and perseverance to contact Thee, seated as Thou art within me! Bless me with faith, with



Thy Love Supreme. Thou art the only refuge of such as have no one else to look up to. Thy Grace descend upon the humblest of Thy creatures! May all be endowed with Peace and Bliss. Amen!

## XI

I thank Thee, O Lord, for Thy Supreme Love to have given me strength to keep my body and mind pure and clean and worthy of Thee, to get a complete conquest over my lower nature and develop higher virtues of Truth, Purity and Love, so that I may attain a life of bliss and immortality! Grant me power and perseverance to cultivate feelings of sympathy, tolerance, manliness and adaptability to lead a righteous life. Amen!

## XII

I thank Thee, O Lord, for Thy unbounded love for me. I have already started winning friends and influencing people! Thy will has started flowing through me. I am fast becoming a living magnet. Soon the world is going to be at my feet. Make me love all. Make me serve all. Make me give liberally in charity. Guide my footsteps towards Thee.

May Thy glory shine in my face! Amen!

## XIII

I thank Thee, O Lord, for Thy infinite Love and protection Thou hast extended to me. In Thy magnanimity erase the unreal out of my consciousness. Let the Real stand out revealed. Let my self stand out luminous. Grant me strength to strive through life and make it a tremendous success. Bless me with peace and prosperity, bodily health and honour in Thine eyes. Amen!

## XIV

Thou art Great and Glorious, O Lord. Thou comest to



the rescue of Thy humble devotees. Give me strength to serve my fellowmen, to love all, to give liberally in charity, to purify my heart, to meditate, to realise Thee. I am aware that all this is possible through steadfastly sticking to the Laws laid down by Thee in the Holy scriptures. Give me strength to observe these and practise meditation, and thereby control my senses. Give me strength to introspect and have a vision of Thee in all Thy glory. Amen!

## XV

Thou, O God, are Eternal Truth. Thou art friend and guide and solace of all Thy devotees. Thou art the Real Bestower of Truth and Peace. I seek refuge in Thee. Bless me out of Thy All Embracing Love. Bless me with tolerance, humility, peace and Bliss. Amen!

## XVI

Grant me strength, O Lord, to realise Thee in my Inner Self. Grant me strength to make and keep myself spotlessly clear, and pure and worthy of Thee. Grant me strength to imbibe all Thy characteristics from Thyself within me. Thou art a calm and disinterested witness of all my doings and misdoings. Grant me wisdom that I should not err in Thy presence. Thou art the Eternal Principle within me. Grant me strength to have a glimpse of Thee. Amen!

## XVII

Thou art great, O God. Thou art Merciful. Thou hast invested me with a beam of Thy Supernal Radiance, to enable me to search for Thee and seek to merge in Thee. Nature is Thy shadow. From behind this shadow dost Thou peep. Guide me to Thy feet, so that I should prostrate at Thy feet. Grant me strength to be in tune with Nature. Teach me how to commune with Thee. Amen!

## XVIII

Thy Love, O God, for Thy creatures is limitless. The Prana (Bionergy) that flows into my system speaks of Thy



nearness. Every heart-throb speaks of the life of which Thou art the well-spring. Every thought that arises in my mind speaks of Thy Wisdom Infinite. Every blossoming flower in Nature is a streak of Thy Infinite resplendence. May Thy Grace and Thy Glory descend on me! May the thorny, rugged, precipitous, slippery path of virtue be made smooth and easy for me.

Thou art seated within my own self. Bless me with a direct contact with Thee. Amen!

### XIX

Grant me strength, O Lord, to cultivate Universal benevolence and love. Thou knowest what is best for me. To my stunted vision things might not seem as they ought. But Thou canst see them in their true light. So let Thy will be done. To my mind the awareness of oneness with all other things is enough. I have begun to look upon the Universal Soul as one with my own self. May love for all develop in me as a second nature. May Thou bless me with inner illumination, perfect peace and eternal happiness. Amen!

### XX

Thou art the Lord of the Universe. Thou art the Absolute Self. May Thy Glory be unfolded to us! Thou art my own Inner Self. Grant me strength to identify myself with Thee, detaching myself from my body and mind with which I have nothing in common. Grant me Spiritual unfoldment. Grant me strength to realise Thee in my own inner self. Amen!















